

ANGLIA RUSKIN UNIVERSITY

FACULTY OF ARTS HUMANITIES AND SOCIAL
SCIENCES

A THEOLOGY OF CHARISMATIC TESTIMONY:
THE ECCLESIAL CONTRIBUTION OF MARGINAL VOICES

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A thesis in partial fulfilment of the requirements of
Anglia Ruskin University for the degree of
Doctor of Philosophy

Submitted: December 2018

Acknowledgements

The desire to write this thesis came with my reflection on what the Catholic Charismatic Renewal has done to serve the Church in England. I, therefore, wish to thank all those who have heeded the Spirit's promptings and opened themselves to receive the Spirit's gifts in service and ministry. They have inspired me and set me on my own spiritual journey many years ago.

Foremost among those I wish to thank is my father, David James. His obedience to the Spirit, and desire for Christian unity expressed in work for ecumenical reconciliation and co-operation, were both a challenge and an inspiration to me. The memory of his example of intellectual and spiritual integrity, joy and zeal has been such a great encouragement to me in life, and in writing this thesis.

Many thanks and deep gratitude to all at the Margaret Beaufort Institute of Theology, staff and fellow students, who have accompanied and encouraged me in my research. To the Seminar Group, for letting me try out ideas and for sharing theirs: invaluable! Special thanks to my supervisors, Dr Oonagh O'Brien, Dr Anne Francis and Dr Amy Daughton. Their insights have added breadth and depth to my own, and their patience and confidence have modelled their academic love of theology as a truly spiritual pursuit. To my other Cambridge friends - Ged and Martine, Anne and Michael, and Marie, whose hospitality made extended library visits possible and hugely enjoyable – I thank them all so much for being a part of this work: their friendship is woven into it.

Also, to my mother, Susi James and sister Christine Jeffs: for their steadfast support and encouragement, from when I first suggested undertaking this work. Also, to Amy Jeffs, for her generosity in reading and sharing the journey as a fellow researcher, many thanks.

Finally, for the constant loving support and encouragement of my husband, Godwin: words cannot do justice to all I need to thank you for.

This work is dedicated to the memory of:

David James (1930-2007)

Fr Peter Hocken (1932-2017)

Miles Dempsey (1928-2018)

John Beaumont (1932-2017)

Abstract

The argument of this thesis is for a theology of Catholic charismatic testimony to be understood as *prophetic voice*. In so doing, this thesis contributes towards an increased understanding of the ecclesial contribution made by otherwise marginal voices to the progress of Catholic Tradition. It does so by identifying the *prophetic voice* of charismatic testimony in terms of four themes: incarnation, appeal to origins, rupture and continuity and *poietic* imagination. These are identified as characteristics of charismatic testimony

This thesis responds first to the gap identified between what the Church teaches of the contribution of ordinary believers to Tradition, and the lived reality of those involved in Catholic Charismatic Renewal, in England. Second, it identifies in charismatic testimony a form of communicating faith as story that has not yet been studied in the Catholic context, in terms of how it functions theologically and is also expressive of charismatic gifting.

To meet this deficit, this thesis explores testimonies of persons involved in Catholic Charismatic Renewal, bringing them as examples of ordinary theological discourse, into conversation with ecclesial and academic discourse. Testimonies were collected through semi-structured interviews of a non-random sample. An inter-disciplinary approach has been adopted whereby the testimonies have been examined as personal faith stories, and in terms of the Pentecost story. This has been done to connect and contextualise the ordinary discourse of contemporary charismatics with the ecclesial discourse of Scripture and Church teaching, especially that of certain texts from the Second Vatican Council. Theological explorations of Scripture, charismatic experience, Tradition and reception, prophecy and voices from the margins, have informed this thesis.

Key words: Testimony, Pentecost, charismatic, experience, prophetic, story, voice, Tradition.

Table of Contents

Introduction:	1
0.1 Beginning research.....	2
0.2 Baptism in the Holy Spirit and Pentecost.....	3
0.3 Charismatic renewal and laity.....	4
0.4 Expressing charismatic experience: 'voice' and 'story'.....	5
0.5 Statement of the problem.....	6
0.6 Relevance of this study.....	7
0.7 Research aim.....	8
0.8 Objectives.....	9
0.9 Organisation of the thesis.....	9
Chapter One: Methodology	12
1.1 Introduction.....	12
1.2 Section 1: Practical theology and theological reflection.....	13
1.2.1 Practical theology as spirituality.....	15
1.2.2 Practical theology as empirical engagement.....	16
1.2.3 Pastoral theology: gaps in practice.....	17
1.3. Section 2: Theoretical sources.....	22
1.3.1 Contextualising hermeneutics of experience.....	26
1.3.2 Reception and imagination.....	27
1.3.3 Narrative, story and imagination.....	28
1.4 Pentecost	30
1.4.1 Pentecost and charismatic testimony.....	31

1.5	Conclusion.....	32
	Chapter Two: Scriptural and historical roots.....	33
2.1	Introduction.....	33
2.2	The charismatic as grace.....	34
2.3	Scriptural sources.....	35
2.3.1	Paul and spiritual gifts.....	35
2.3.2	Gifts: unity and diversity.....	36
2.3.3	Pauline charisms examined.....	37
2.3.4	Significance of charisms identified: gifts of service.....	38
2.4	Pentecost.....	41
2.4.1	Significance of spiritual in-filling.....	42
2.4.2	Faithfulness to teaching, brotherhood, breaking of bread and prayers.....	44
2.4.3	Pentecost as story of faith and of <i>ekklesia</i> : later readings.....	46
2.5	Pentecost in church teaching: Vatican II.....	48
2.6	Thematic trajectories: incarnation, appeal to origins, rupture and continuity, and poietic imagination.....	50
2.6.1	Incarnation.....	51
2.6.2	Appeal to origins.....	54
2.6.3	Rupture and continuity.....	56
2.6.4	<i>Poietic</i> imagination.....	57
2.7	Conclusion.....	59

Chapter Three: Charismatic renewal and the Catholic context.....	61
3.1 Introduction.....	61
3.2 Charismatic Renewal: origins.....	61
3.3 Catholic Charismatic Renewal and the Church.....	63
3.4 Catholic Charismatic Renewal in England: arrival and growth.....	64
3.5 Ecclesial incorporation of Catholic Charismatic Renewal.....	65
3.6 Organisation of Catholic Charismatic Renewal.....	67
3.7 Expressions of Catholic Charismatic Renewal.....	67
3.7.1 Prayer meetings and prayer groups.....	68
3.7.2 Days of renewal and conferences.....	69
3.7.3 Communities.....	69
3.7.4 Youth ministries.....	71
3.8 Contemporary situation of Catholic Charismatic Renewal in the Catholic Church in England.....	73
3.9 Theologies of baptism in the Holy Spirit.....	74
3.9.1 A release of the Spirit.....	75
3.9.2 Normativity of baptism in the Spirit.....	76
3.9.3 Characteristics of baptism in the Spirit.....	78
3.9.4 Effects of baptism in the Holy Spirit.....	79
3.10 Charismatic Catholicism: movement or current of grace?.....	80
3.10.1 Catholic Charismatic Renewal and the New Movements: charisms and the charismatic.....	83
3.10.2 A form of renewal or revival?.....	85
3.10.3 The prophetic and 'renewal'.....	88
3.10.4 Being 'twice-born'.....	89
3.10.5 Prophecy on the margins.....	91

3.10.6 Renewal and New Religious Movements.....	92
3.11 Conclusion.....	93
Chapter Four: Charism and Catholic teaching.....	95
4.1 Introduction.....	95
4.2 The pre-history to the Second Vatican Council.....	96
4.3 'Charism' as a term in Catholic teaching.....	98
4.3.1 <i>Divinum Illud Munus</i> (1897).....	99
4.3.2 <i>Casti Connubii</i> (1938).....	100
4.3.3 <i>Mystici Corporis</i> (1943).....	102
4.4 The teaching of the Second Vatican Council on Laity and Charisms....	104
4.4.1 <i>Lumen Gentium</i> (LG), Dogmatic Constitution on the Church (1964).....	105
4.4.2 <i>Lumen Gentium</i> , n.4.....	105
4.4.3 <i>Lumen Gentium</i> , n.7.....	106
4.4.4 <i>Lumen Gentium</i> , n.12.....	107
4.4.5 <i>Apostolicam Actuositatem</i> (AA), Decree on the Apostolate of Lay People (1965).....	110
4.5 Summary of findings from Vatican II texts.....	112
4.6 Tradition and the sense of faith.....	115
4.6.1 The <i>sensus fidei</i>	117
4.6.2 Reception.....	119
4.6.3 Voices from the margins.....	120
4.6.4 Locus of revelation.....	122
4.6.5 The prophetic function of the laity.....	123

4.7 Conclusion.....	124
 Chapter Five: Experience and testimony.....	126
5.1 Introduction.....	126
5.2 Meaning(s) of experience.....	128
5.2.1 Experience: a working definition.....	129
5.2.2 Experience and the transcendent: Karl Rahner	129
5.2.3 Experience is interpretive: Edward Schillebeeckx.....	133
5.2.4 Interpreting lived experience: ways of knowing.....	136
5.2.5 Charismatic experience and the subject.....	138
5.2.6 Enthusiasm.....	140
5.3 Testimony as ordinary theology.....	142
5.3.1 Testimony and witness.....	145
5.3.2 Testimony as an expression of desire.....	148
5.3.3 Testimony of faith and desire: A Scripture-based perspective	149
5.3.4 Story.....	151
5.3.5 <i>Mise en abyme</i>	153
5.4 Conclusion.....	154
 Chapter Six: Charismatic testimony.....	156
6.1 Introduction.....	156
6.2 Identifying theoretical positioning.....	156
6.2.1 Rationale for methods used.....	157
6.2.2 Selection of participants: Criteria.....	159
6.2.3 Interview questions.....	161

6.2.4 Ethical issues: Contacting the participants.....	162
6.2.5 Limitations of method.....	163
6.3 Pentecost.....	164
6.3.1 Section 1: Being filled with the Holy Spirit: amazing and perplexing.....	164
6.3.2 Section 1 summary.....	173
6.3.3 Section 2: The prophetic and its connection to the community.....	173
6.3.4 Section 2 summary.....	177
6.3.5 Section 3: Faithful to teaching, brotherhood and prayers.....	177
6.3.6 Objections to the charismatic: the prophetic aspect.....	179
6.3.7 The language of charismatic renewal.....	180
6.3.8 Presentations of Charismatic Renewal – challenges and opportunities.....	181
6.3.9 Interior conflicts between teaching and practice: the case of ‘ministry’	182
6.3.10 Section 3 summary.....	187
6.4 Conclusion.....	187
Chapter Seven and Conclusion: Charismatic testimony as prophetic voice	189
7.0 Introduction.....	189
7.1 Summary and exposition of theological and ecclesial contextualisation.....	190
7.2 Testimony and the four thematic trajectories.....	194
7.2.1 Incarnation and transformation.....	195
7.2.2 Appeal to origins and story.....	198

7.2.3 Poietic imagination and rupture and continuity: the struggle to stay faithful.....	199
7.3 Prophetic voice.....	200
7.3.1 Prophetic voice: telling the story-within-a-story.....	201
7.3.2 Prophetic voice: expanding reception.....	203
7.3.3 Prophetic voice: holding together centre and periphery expressing the struggle to remain faithful.....	204
7.4 Prophetic voice: a summary.....	206
7.5 Original and significant contributions.....	207
7.6 Potential objections and responses.....	208
7.7 Recommendations for further study.....	211
7.8 Conclusion.....	212
Bibliography.....	214
Appendix A: Questions for participants.....	239
Appendix B: Testimonies of participants.....	241

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Introduction

Understanding Charismatic Experience

We suddenly feel that the Acts of the Apostles and St. Paul take on life and assume relevance, and it seems that the truths of the past are recurring before our eyes. It is the discovery of the real action of the Holy Spirit... it is a new manifestation of the Spirit of Pentecost.

(Cardinal Suenens, cited in Calisi, 2011, pp.73-74)

The heavens were opened: there's no way of describing it ... I knew that God loved me, I realised as never before that God loved me with the full intensity of his own, divine love...and I loved God as never before.

(Patrick, Appendix B)

The above citations serve to introduce this study since they present, in condensed form, two dimensions of its enquiry: namely, the personal response to spiritual experience and the event of Pentecost. The present study takes these as fundamental contexts in order to enquire: how and in what way such experiences can be understood theologically as faith experience; and how, and in what terms, it can be considered an ecclesial contribution. It proposes this contribution be understood in terms of what this study articulates as 'prophetic voice' which, expressed through charismatic testimony, can contribute to the progress of the Church's Tradition.

In the first citation above, Cardinal Suenens speaks of witnessing 'truths of the past... recurring'¹ (Calisi, 2011, p.73). These he describes as 'a new manifestation of the Spirit of Pentecost'. These comments are his observations from attending a prayer meeting of 'charismatics': that is, of persons engaged in Charismatic Renewal (CR)². This is a Christian renewal movement which first found expression in the Catholic Church 50 years ago and forms the focus and principal context of the present study. The date most

¹ This reference made by Calisi cites the occasion of Suenens' comment to be his 1973 visit to New York and Ann Arbor, Michigan, where he met with initiators of the Catholic Charismatic Renewal. Calisi does not identify them by name.

² I acknowledge that not all people who may self-identify as charismatic are necessarily associated with CR. In fact, the issue of 'membership' and insider or outsider status that arises with identifying an experience with an organisation arises often in this study. See especially Chapter 3.

frequently cited as its origin is February 17th, 1967. This is described on the CCR website as, 'the now famous Duquesne weekend, when a small group of students at an American university retreat weekend received a special moment of grace that helped unleash the Charismatic Renewal in the Roman Catholic Church' (Catholic Charismatic Renewal, 2014). Although this event does not claim to be the first historical account of Catholics being thus graced, it is given special prominence because of what developed from it, namely, the first US national, and then global extension, including England, of Charismatic Renewal as a movement in the Catholic Church, identified as Catholic Charismatic Renewal.³ This study will focus on experiences within the CCR. It explores their character and contribution to ecclesial life, especially through the central experience of baptism in the Holy Spirit, and the witness given to it through testimony. I will maintain a focus upon CCR in England.

0.1 Beginning research

Robert Stake observes of case study research that there is, in fact, 'no particular moment when data gathering begins. It begins before there is commitment to do the study: backgrounding, acquaintance with other cases, first impressions' (1995, p.49). So it is also true here. My involvement in Catholic Charismatic Renewal (CCR) over 25 years ago, and later theological formation and vocation as a religious sister have, no doubt, directed my contact with, interest in, and opinion of, CCR over many years. My initial contact with CCR at a youth camp introduced me to what I now know to be characteristic forms of charismatic prayer: loud and spontaneous prayers of praise, often with arms raised, ecstatic praying and singing in 'tongues' (a form of incomprehensible vocalisations, also called 'glossolalia'), laying-on of hands and giving testimony – speaking out what God had done for them. Though I did not find this attractive, it did make me question how this expression of faith related to the more conventional Catholic beliefs and practices with which I was familiar. Having been raised Catholic I was not used to these sorts of

³ Throughout, Charismatic renewal will be indicated as CR, and Catholic Charismatic Renewal as CCR, except where emphasis requires it be written in full. Those who participate in CR or CCR, that is, those who have been baptised in the Holy Spirit may also be referred to as 'charismatics', reflecting popular, everyday usage.

² This term also pre-dates CR, being used by the Baptist preacher Charles Spurgeon in a sermon of 1886 (sermon no.1904 delivered at the Metropolitan Temple, <http://www.spurgeongems.org/vols31-33/chs1904.pdf>). However, I have not discovered any deliberate connection to this source in its contemporary usage.

expressions of faith. Liturgy was central, personal faith was private and priests were the only people who stood up and spoke out in front of others I found.

Formally, then, this research began in 2012 with the desire to record and archive the personal faith stories and recollections of CCR of the leading figures in CCR in England. Initially, there was no intention to edit the data of the recordings or their transcripts other than to archive them as historical documents. The decision to record them as a basis for research was a response to the question of what *value* these recordings might actually have, and for whom, especially ecclesially. This question itself arose within the context of the subsequent decision to explore, through undertaking doctoral studies, *how* such persons would understand and express their own experience and identify its wider significance as specifically Catholic.

This study is a response to the question of what ecclesial contribution can be attributed to giving testimony on the basis of baptism in the Holy Spirit. On the basis first of an examination of what constitutes and expresses charismatic experience in general terms, especially in relation to baptism in the Holy Spirit, and then specifically articulated in the giving of testimony, the proposal is made that this contribution be described as 'prophetic voice'. As such, it is also argued that it contributes to the progress of Catholic Tradition. The focus and context of this study is the Catholic Church in England, and specifically, the Catholic Charismatic Renewal, as the targeted context in which giving testimony arising from charismatic experience is practised. To achieve this, I have used participant interviews as the basis of my research. This data is then examined in terms of the ordinary discourse of believers, and in relation to the ecclesial discourse of Scripture and Church teaching, and academic discourse. While acknowledging the global extent of CCR, the present study is focused upon the English context, since this one is best known to the researcher, and also offers a reasonable scope for the present study.

0.2 Baptism in the Holy Spirit and Pentecost

The second quotation above, from Patrick, one of the people interviewed for this study, describes his own experience of what CR calls 'baptism in the Holy Spirit'. Baptism in the Holy Spirit is considered to be the foundational spiritual and charismatic experience of CR (Suenens, 2001, p.60; ICCRS, 2013). This experience has priority both historically, evidenced in the Duquesne weekend,

and personally, for each charismatic. This spiritual experience, together with the giving of testimony arising from it, are the subject of this study, and together constitute what I am calling 'charismatic experience'. Both will be described and examined in greater detail in Chapter Three.

Patrick's account cited above is evidence of a powerful personal, emotional and spiritual experience of being filled with the Holy Spirit. Other accounts cited in the present study, including the indirect reference of Cardinal Suenens' in the citation above, associate this with the account of Pentecost in the Acts of the Apostles (Acts 2:1-14). Baptism in the Holy Spirit can also be termed by those in Charismatic Renewal (CR), a 'personal Pentecost'.⁴

The association of baptism in the Holy Spirit with Pentecost, as described in the Acts of the Apostles (Acts 2), is adopted from Pentecostal usage (Hollenweger, 1971; Bruner, 1970). It provides this study with a metaphor by which the personal dimension of what has happened to those who have experienced baptism in the Holy Spirit, can be explored in ecclesiological terms, understood here as in terms of faith and tradition. This association of contemporary experience with the Scriptural reality of Pentecost is also familiar in Catholic theological contexts being used, perhaps most famously, by Pope John XXIII to describe the hoped-for spiritual effects of the Second Vatican Council (1962-1965) (henceforward, 'Vatican II') and by Suenens to describe the work of the Holy Spirit through CR (1975). One of the aspects of charismatic experience the present study addresses is, *what it means theologically to identify a contemporary spiritual experience with a Scriptural account of one*, as it articulates experience in the life of the Church. This raises the driving research question: 'how can charismatic experience be understood to contribute to the life of the Church, specifically, as an expression of faith?'

0.3 Charismatic Renewal and laity

To address and answer the above questions, this study explores how giving testimony, as a narrative form of communicating faith in witness to charismatic experience, can be understood theologically as a 'prophetic voice'. It will also be argued that this contributes to an understanding of participation in telling a 'story' of the Church. It is also argued that this way of 'doing theology', that is,

Where is note 4?

starting from an *experience* of faith, rather than an abstract definition or intellectual understanding, though not an *exclusively* lay practice, can be described as *authentically* lay, inasmuch as it requires no formal training or authorisation, if a common usage of the term 'lay' is interpreted.⁵ In this sense, it is 'ordinary', according to Jeff Astley's use of the term applied to theological practice (2002, p.56). His 'ordinary' theology and the extent of its use in the present study will be explained in the Methodology, in Chapter One.

0.4 Expressing charismatic experience: 'voice' and 'story'

This study began with recording the testimonies of nine persons who have experienced baptism in the Holy Spirit and are engaged with CCR. For my research, they supply 'voice' both literally, since their speech was recorded, and metaphorically as 'voicing' Catholic faith in terms of charismatic experience. The notion of 'voice', both literal and metaphorical, offers engagement with the lived experience which is the subject of this study. The suitability of starting from experience in charismatic⁶ studies is both noted and practised by various theologians of Pentecostalism, including Grace Milton (2013), Mark Cartledge (2006, 2010) and James K. A. Smith (2010), among others. Confirmation of the value of this approach has been found in the interviews of the present study, since responses, even concerning other aspects of the practice and theological expressions of CCR include narrative accounts drawn from lived experience. This study will argue that the value of beginning with such experiences is not only epistemological, but also reveals and enriches an understanding of testimony as a contributor to Church Tradition, especially as voices from the margins. This is because such charismatic testimony, that is, testimony given on the basis of charismatic experience, is not a recognised theological form of communicating faith. It is also not part of Catholic liturgy or ecclesial discourse, neither is it academic discourse such as theologians use.

⁵ In Catholic tradition, the distinction between ordained, religious and laity, struggles to find expression in terms other than those of lack, i.e., the laity as the non-ordained. Vatican II teaching, especially *Lumen Gentium* attempts a positive working of distinctions by which all the baptised are acknowledged the '*laos*' the people of God. However, it too becomes entangled when some words, especially the 'faithful', 'baptised' and 'people' are applied exclusively in some circumstances, and inclusively in others.

⁶ Indeed, theology starting from experience and proceeding to theory is now widely understood to characterise much Pentecostal theology – see, for example the works of Amos Yong, James Smith, Ellington, Frank Macchia, Christopher Stevenson; or commentators on Pentecostalism including Peter Hocken, Peter D. Neumann and Harvey Cox.

Listening to the testimonies, I became aware that I was listening to ‘stories’, personal stories of faith. Most of those interviewed were lay people with no theological training,⁷ and this was how they readily chose to articulate their understanding both of what they had experienced, and its meaning. This presented me with a consideration I had not anticipated before starting the research, namely, that the *form* of testimony would itself predicate both my theological approach to the subject and my methodology. This is explained in Chapter One.

0.5 Statement of the problem

The Catholic Charismatic Renewal (CCR) has been in existence in the Catholic Church for 50 years at the time of writing, however, there is, as yet, no theological account of what, if any, contribution it has made to Catholic understanding and practise of faith locally, or, in the wider context, in general, theological terms.⁸

Second, the claims of charismatic experience hinge upon their authority. In a sacramental and hierarchical Church these claims, arising as they do from the spiritual experience of (in most cases) lay persons, do not come from within the structures of ecclesial authority but appear at the peripheries. This origin appears to contribute to their non-reception or, to continue the metaphor of ‘voice’, to their not being heard. Lastly, charismatic experience functions affectively and cognitively, but also often non-rationally. Church doctrine and much theology struggles to address the non-rational dimension of faith. This too, I argue, contributes to an existing paucity of theological language and pastoral expectations to embrace and receive the benefits of charismatic experience.

⁷ Two of the nine participants are trained theologians, and two (not the same two) are ordained: one a priest, the other a permanent deacon. The rationale for including these is given in Chapter Six.

⁸ Studies on the ecumenical dimension of CR exist (Owen, 2007; Ho Yan Au, 2011) and there are chapters in various works which explore CCR for its contribution to evangelisation (Knights, 2007) or for its identity as a new ecclesial movement (Leahy, 2011).

0.6 Relevance of this study

There is undoubtedly a relevance to contemporary research into the charismatic in Christian faith and practice. The global increase in numbers of charismatic Christians in the last century, and especially the last four to five decades (Barrett and Burgess, 2005), demands attention. As numbers of Christians in the global North continue to decline (Brierley, 2005), Pentecostal and charismatic groups are growing at a rate of 9 million per year (Burgess, 2005), currently constituting an estimated 30 per cent of all Christians (Barrett, Johnson and Crossing, 2008, p.29). These figures include Christians from the mainline churches⁹ (including Roman Catholic) who would describe themselves as charismatic, while maintaining their denominational affiliation. Figures vary but estimates of well over 100 million (Barrett and Johnson 2000; Calisi, 2011) are made for the global number of Catholic 'renewal participants'. Perhaps most significantly bucking the trend in current church membership is the fact, noted by Grace Milton in her study of Pentecostal conversion, of huge charismatic and Pentecostal increases on the basis of conversion rather than birth rates (2013, pp.1-2). In other words, it is *growing* significantly faster than any other form of Christianity, *attracting* adults and youth who then convert. The charismatic is, therefore, the most significantly growing expression of Christianity.

However, there remain concerns that such charismatic 'influence' is detrimental to denominational allegiance, corrupting an orthodox grasp of faith, or interfering with ecclesially accepted Christian understanding and practice. Thus, the 2011/2012 Pew Forum, citing the Centre for the Study of Global Christianity notes that 'Charismatic Christians belong to non-Pentecostal denominations *yet engage in spiritual practices associated with pentecostalism*' (Pew Forum, 2011/12, p.67). Such is the case with CCR. The 'trans-denominational' elements (Pew Forum, 2011/12, p.69), especially Pentecostal and Evangelical influences, are stretching and expanding existing denominational identifiers in terms of expressions of faith and practice. This is indicated in Peter Brierley's statistical research into British Christianity (2011). CCR's share in this expansion and overlapping of different types of Christian faith expression is also problematic for its perception from within the Catholic

⁹ Throughout, the terms 'mainline' and 'historic' churches will be used interchangeably to refer to Christian denominational churches with a Reformation or pre-Reformation origin. This follows the usage of these terms by various contemporary scholars including Vinson Synan, Peter Hocken, James K. Smith, and Veli-Matti Kärkkäinen among others.

Church. The fluidity of identity or at least of nomenclature can easily be perceived as indicative of a latent heterodoxy. Consequently, it can be assumed, there is also possible importing of the beliefs and allegiances from originating denominations (Pentecostal, or Evangelical), into the receiving (Catholic) denomination. Carter Lindberg notes this concern commenting that '[I]nstead of seeing [charismatic renewal] as an [ecumenical] opportunity, the churches have seen in it the dangers of obscuring doctrinal distinctions and disruption of ecclesial order' (1983, p.317). Such a view would consequently also overlook the fact of real compatibility of certain beliefs and practices in the receiving denomination.

At present, the Catholic Church identifies CCR as a 'new ecclesial movement'. In relation to CCR, this identification is not without its problems, as will be discussed in Chapter Three. Also, even in this category, it does not necessarily fit neatly within already existing Church structures of parish and diocese; this too will be examined more fully in Chapter Four. This, along with its lay status (it comes under the auspices of the Dicastery for Laity, Family and Life), and possible suspicions concerning its provenance have, I argue, contributed to making CCR an expression and practice of faith that does not sit comfortably within existing Church structures, practices or perceptions. This has left it somewhat on the periphery of Church life, at least in much of the global North, contributing to what I describe in this study, as its identity as a 'voice from the margins'. This leads me now to identify the aim of this study.

0.7 Research aim

The aim of this study is to explore and critically describe, the contribution of charismatic experience - in the form of giving testimony - to lay engagement and expressions of Catholic faith in England. The enquiry of this study is rooted in the conviction that epistemologically and theologically there is much to be gained by starting from practice and proceeding to theory, rather than the reverse. The desired outcome is a theological and practical engagement and interpretation of accounts of charismatic faith experience expressed in giving testimony. Approaching such testimony as an ecclesial practice which contributes to Catholic self-understanding, it is also interpreted as a contribution to Catholic Tradition.

0.8 Objectives

The present study is an attempt to listen from within the Catholic tradition to certain voices on the margins of ecclesial life and history. The objectives are as follows.

- To capture and record, by means of transcripts of audio recordings, direct accounts of Catholic Charismatic Renewal (CCR), being attentive to the depth of experience.
- To consider these experiences in their own terms, allowing metaphorically 'marginal voices' reflecting upon their own understanding of charismatic experience to be 'heard' within an ecclesial and theological context.
- To contextualise charismatic experience through the traditions of the Church in relation to Scripture and the theological resources of the tradition.
- To reflect on the contribution of those experiences to lay life, going beyond the merely theoretical definitions of the laity to what those definitions mean in real terms of practice.

0.9 Organisation of the thesis

Chapter One: Methodology

In the methodology of this study I outline the inter-disciplinary character of understanding charismatic experience as a 'lay' ecclesial practice within the traditional discourses of the Catholic Church. In this context, I define 'lay' as a form of ordinary theology, according to Jeff Astley's criteria (2002, p.56). The traditional discourses of the Church I identify as 'ecclesial', meaning doctrinal; and academic whereby I refer to theology of the academy.

Chapter Two: Scriptural and historical roots

I begin the contextualising work by focusing on charismatic experience in reference first to scriptural sources, notably the letters of St Paul, especially in 1 Cor 12, and the account in the Acts of the Apostles, of Pentecost (Acts 2: 1-41). Charismatic expression is then identified in terms of four thematic trajectories. Each describes and distinguishes a characteristic of charismatic experience in the light of the scriptural account of Pentecost. These are

presented as a hypothesis distinguishing the charismatic expression of faith as placing an emphasis upon the bodily, lived and situated experience of faith. This, I call the incarnational theme. Charismatic experience also appeals to sources of the faith for authority, be they scriptural, Church teaching, or to their own history. This I call the appeal to origins. The third theme is that of rupture and continuity, whereby spiritual experience is also a sort of irruption, marking both continuity and discontinuity. The fourth theme, is that of the *poietic* imagination, which describes the creative re-imaging of faith that has a prophetic quality.

Chapter Three: Charismatic Renewal and the Catholic context

This chapter describes the origins of CR in the Catholic Church in England and examines what activities characterise it. It also examines how it is situated theologically, and the spiritual experience called 'baptism in the Holy Spirit' that is its foundation experience. This is discussed in terms of renewal and revival which highlight both the continuity and discontinuity that characterise CR. Again, this is linked to the prophetic dimension of the Church. This chapter thereby reflects upon the concrete activities and practices of CCR in England. This identifies the ecclesial contribution as both sustained and also marginal, in terms of how this contribution is identified and expressed within existing Church structures.

Chapter Four: Charism and Catholic teaching

This chapter focuses upon Catholic doctrine, especially that of Vatican II on the charisms and laity to delineate and identify theological contexts for understanding the charismatic. Since the Council and the emergence of Catholic Charismatic Renewal are almost contemporaneous, I have limited my examination of ecclesial teaching to this timeframe (1962-1965). The examination of the historical progression of teaching on charisms up to, and including, *Lumen Gentium*, n.12, shows that it is interpreted principally in terms of prophecy and the prophetic office. However, a shift is noted from a hierarchical abrogation of the prophetic office understood as a teaching power, to its association with baptismal identity, and the expression and communication of faith. The connection is then made between how this expression and communication of faith is engaged on a personal, and on an

ecclesial level. In terms of the latter, this is examined as tradition, reception, and the *sensus fidelium*.

Chapter Five: Experience and testimony

This chapter explores understandings of experience as grounds for proposing that charismatic experience understood as a spiritual, affective, lived and physical reality is also an experience of faith. It is shown that these qualities are a valuable and vital contributor to an understanding of faith that is personal, relational, creative and transformative. The proposal is made that testimony as a practice exemplifies this especially in terms of its narrativity.

Chapter Six: Testimonies

Starting with an outline of method, this chapter examines the recordings of testimonies themselves as a theological resource. The testimonies are examined and cited in terms of how they reflect a personal story of faith, as ecclesial and also marginal, within the context of the scriptural story of Pentecost (Acts 2).

Chapter Seven and Conclusion: Charismatic Testimony: 'prophetic voice'

This chapter draws together the preceding work to propose that, as 'prophetic voice', charismatic testimony constitutively contributes to Catholic Tradition. Interpreting charismatic testimony as prophetic voice, holds the tension between the peripheries and the centre, in terms of conformity, difference and dissonance. It is what enables and facilitates the connection of the margins to the centre, which is essential for the healthy and fruitful reception of the prophetic, allowing metaphorically 'marginal voices' reflecting upon their own understanding of charismatic experience to be 'heard' within an ecclesial and theological context. This is an essentially prophetic contribution. This understanding of the prophetic character of charismatic testimony is tested against the four thematic trajectories identified in Chapter Two as characteristics of the charismatic. Recommendations for further study follow, and it is concluded that the contribution of voice should be understood as an essentially prophetic one. As such, it is a vital and constitutive component of the Church.

Chapter One

Methodology

1.1 Introduction

The aim of this study is to examine in what ways the giving of testimony based upon charismatic experience is a source of Catholic theology. Charismatic testimony is, I argue, more than simply a personal recollection of a previous faith experience. It is also a reflexive engagement with theological and ecclesial tradition. It is, therefore, ecclesially, culturally, and historically situated. As such, it requires a methodological approach able to work with such complexity. As I have indicated in the Introduction, the charismatic context gives priority to lived experience, over theoretical knowledge. Yet to study this, it is necessary to begin with the theoretical pillars because this establishes the context of its own, academic and theoretical discourse. Therefore, while affirming the ontological priority of charismatic experience in this study, methodologically, I proceed from Scripture, ecclesial historical and theoretical perspectives. For this reason, I employ a practical theological approach to my subject. The field of practical theology includes the same priority of lived reality, is theologically oriented, and is itself a 'rich and diverse discipline', engaging a 'range of approaches' (Swinton and Mowat, 2006, p.3). Therefore, it offers a rich and diverse context for a methodological starting point for this study. Since the primary contribution of testimony occurs within an ecclesial context, ecclesiological and theological understandings and perspectives principally inform how I evaluate the contribution of testimony¹⁰. In the following methodology I identify how the theoretical (understood) and practical (lived), are engaged in relation to each other as a form of theological reflection in this study.

The first section of this chapter outlines some current understandings of practical theology in order to situate my understanding engaged in the present work. It also describes what I mean by theological reflection. This is a principle mode of practical theology; so, in this section I situate my use of it in relation to accepted uses within the field of practical theology, and within a wider theological and ecclesial context. Since the term 'theological reflection' has a

¹⁰ I acknowledge the validity of various other approaches to studies of the charismatic, these include: Thomas Csordas (1997) and Jamie Wallis Barnes (2015) for social-anthropological examinations of charismatic experience; Margaret M. Poloma offers a sociological study (1982); Peter Hocken (1986) and Stephen Hunt (2009) present historical accounts.

history and variety of uses I shall explain and justify my use of the term. Then I shall explain how this reflection will be undertaken, engaging three levels of ordinary, ecclesial and academic discourse.

The second section explains my selection and handling of theoretical sources that contextualise and inform the testimonies. The theoretical sources for ecclesial discourse include Scripture, historical sources, theological texts and Church teaching. The academic discourse engaged includes hermeneutical work on the theory of reception, and imagination and prophecy. In this section I explain how they are used to engage testimony as an articulation of faith based upon an encounter with the divine. The engagement of academic sources relating to practical methods, and the methods themselves, whereby the interviews recording testimonies were undertaken, form the first part of Chapter Six. They introduce the findings of the examination of the testimonies.

Finally, in the third section, I frame this study of charismatic testimony within, and in relation to, the context of the scriptural account of Pentecost. This also allows for a contemporary reading of charismatic Catholicism in terms of the transmission of faith – the *traditio* – passing-on of faith as tradition, which ultimately names the whole methodological understanding of the project.

1.2 Section 1: Practical theology and theological reflection

The richness and diversity of practical theology lies in both its objects of study and theoretical contextualisation. Thus, John Swinton and Harriet Mowat (2005, p.3) identify its range of approaches to include the empirical, political, ethical, psychological, sociological, pastoral, gender-oriented and narrative-based. This diversity is also constantly developing. As Elaine Graham, Heather Walton and Frances Ward note, ‘Over the past 25 years, the identity of practical theology has been subject to considerable revision’ (2007, p.1). The most significant change they identify in practical theology is that from a form of practical training for ordained ministry, to an understanding of theology as ‘critical reflection on faithful practice in a variety of settings’ (p.1). They note this shift from an ‘applied theology, to a ‘theology of practice’, from ‘hints and helps to hermeneutics’: in other words, from prescription, to interpretation (p.1). It is this interpretive or hermeneutical role that is occupied by the ‘theological reflection’ engaged in the present study.

Although it is acknowledged as the distinctive form of theologising within the field of practical and pastoral theology, 'theological reflection' is itself not a unified practice or discipline (Kinast, 2000; Graham, Walton and Ward, 2005, 2007). So, for example, Robert Kinast notes that it also goes under different names. He lists 'contextual theology, experiential theology, praxis theology' (2000, p.1). He also notes the sources that have contributed to its development – 'Latin American liberation theology, feminist theology, Black and Hispanic/Latino(a), catechetical theology, clinical pastoral education, spiritual renewal and ecumenical dialogue' (p.1). This very mixed pedigree has the benefit, certainly in the context of the present study, of including sources from the margins of the church, in the cases of liberation theology, spiritual renewal and feminism, and also from the centre, in the case of catechetical theology. Both these contexts of centre and periphery are engaged to examine testimony in the present study, enabling it to be situated as a practice related to both what the Church teaches (the ecclesial 'centre'), and what is lived and experienced by laity who are voices from the periphery or margins.

Kinast explains theological reflection as a 'deceptively simple three-fold action'. It begins with the lived experience of those doing the reflection, 'it correlates these experiences with the sources of the Christian tradition; and it draws out practical implications for Christian living' (2000, p.1). He likens this three-fold process to how people actually think practically about things (p.2-3) and insists it is not a method, or a separate discipline, but operates in the heart of theology (p.3).

The reality of theology, which theological reflection seeks to disclose, is the presence of God in people's experience, a presence that invites them to encounter God where they are and to participate in the divine life which is offered to them there. For this reason *the form that theological reflection takes is coextensive with people's experience*. It does not treat their experience as a theological or spiritual void nor does it use their experience merely to illustrate and apply theological principles. With theological reflection, *theology is in service to experience, not the other way around.*' (italics added)

As I will argue in the course of this chapter, this assertion requires some further unpacking. What, for example, is meant by theological reflection disclosing the presence of God in people's lives? Or, that it is coextensive with people's experience? But as it stands, for Kinast then, practical theology engages theological reflection not merely as a theological method,

but as a form of spiritual awareness disclosing the divine presence within human experience which is cultural and situated. It offers a description that makes a direct connection between the divine encounter experienced by persons and theological reflection, with which it is 'coextensive'. This equates theological reflection with spirituality. Not all theologians share this perspective, therefore, it is helpful at this point to consider a breadth of understanding.

A brief examination of two opposite extremes can indicate the widest parameters of meaning useful for the present study. The first is the spiritual or mystical reading similar to Kinast's proposal, and this is represented by the work of Terry Veling (2005). The other position is represented by the work of Mark Cartledge who holds practical theology as an empirical discipline.

1.2.1 Practical theology as spirituality

Taking theological reflection as the definitive articulation of practical theology, I now turn to investigate practical theology as a lived spiritual practice, taking up what has been revealed above by Kinast's understanding of theological reflection. Veling resists the division of theology into different specialised fields – systematic, historical, biblical, etc. – and proposes practical theology as 'an attempt to heal this fragmentation... into yet another theological specialty' (2005, p.3). His contention is that it is a false dichotomy to place theory in opposition to practice, as either a starting point, or something held as extrinsic to life and the world (p.5). Instead, he (re)claims, citing Jean Leclercq's *The Love of Learning and the Desire for God*, the more ancient, pre-Enlightenment church tradition of theology (2005, p.3). In this tradition, the reflective activity that constitutes theology was realised in 'the weave and fabric of human living'. In that context, theology becomes 'a "practice" or way of life' (2005, p.3). This practice is as much rooted in quotidian activity and love of neighbour as it is in the liturgy, contemplation of Scripture, prayer, and pursuit of wisdom. To this end, Veling does not index the term 'theological reflection' as a topic, and instead writes reflectively, employing symbol and metaphor to convey meaning, and structures his work around a prayer, the Our Father. This is an appeal to sensibility, wisdom, desire for God and

God's will. It is an attempt at the personal formation of the reader rather than a *vade mecum* to be used for reference.

Veling encapsulates the aspiration of practical theology, as he engages it, as both 'a love of learning and the desire for God' (2005, p.4). This presents the practice of theology as both a process of personal formation that is ecclesially situated, engaging texts of the tradition, and a process of reflection and development that is eschatologically oriented, and soteriological. Thus, he cites Rahner to affirm that the 'theory' of practical theology is not extrinsic to practice but indwells the practice itself. He argues that:

[A]s the Christian community... engages in the practices of prayer, study, hospitality, forgiveness – as we do these things – we begin to deepen our understanding of what the kingdom of God is all about, and what it means to be a people of God.
(1972, p.104)

1.2.2 Practical theology as empirical engagement

Mark Cartledge offers a contrasting identification of practical theology as 'an empirical discipline [which] uses the tools and methods of the social sciences to map out the beliefs and values, attitudes and practices of individuals and communities' (2010, p.15). He associates his earlier work with that of Johannes van der Ven, a pioneer of empirical theology (Cartledge, 2010, p.14; van der Ven, 1993) but also notes his divergence on the issue of the function of empirical data and its relation to theory. Cartledge states that he understands the quantitative data gathered by social science methods to be itself 'influenced by values from the start' (2010, p.13), and to that end proposes the relation of one sort of data to the other to be dialectical. He, therefore, suggests 'that the research process be framed as an oscillation between "lifeworld" (concrete reality) and "system" (theory or theological metanarrative'. (p.14). It is in this gap that he identifies the work of the theologian or researcher, and in the case of Charismatic theology, these theologians, he claims, are also 'in dialogue with the charismatic spirituality that also informs the process' (p.14).

In the present context, I accept the usefulness of Kinast's definition of theological reflection, but do not accept its premise of simple correlation between experiences and the sources of Christian tradition. Also, as I shall describe below, I cannot share Veling's apparent presupposition of academic formation for most people. I identify my position in this study as one of a Charismatic theologian, as Cartledge has it. I identify as such because I argue for the contribution of a Charismatic spirituality (evidenced in giving testimony) to the 'metanarrative' of Catholic tradition. However, this tradition is not just a theoretical reality, but, as I describe in Section 2 below, with the assistance of the theory of Ormond Rush, is also a lived and living process in people's lives. For my purposes, 'empirical' includes lived and practical realities, but cannot be limited to contained data-sets as Cartledge has it.

1.2.3 Practical theology: gaps in practice

Recording and listening to testimonies alerted me to the theological processes and spiritual activities that were undertaken by those who testified. They are people who self-identify as Christian and Catholic and, therefore, speak from within a faith tradition. They are also, however, identifying with a powerful personal experience of God, the effects of which they are seeking to communicate, and are doing so by situating themselves within a historically situated movement called Catholic Charismatic Renewal. As such, I wished to be mindful of their reflective speech coming from within these contexts. Also, I wished acknowledge that these contexts of denomination and, in CCR, are a form of congregation.¹¹ In relation to each other, CR and the denomination in which it exists, may be both harmonious and conflictual. Since my research has been driven in part by the question how charismatics themselves understand their experience, and what they are doing when they give testimony, it is pertinent to ask, to what extent it is appropriate to consider these testimonies as theology or a form of theological reflection. In other words, to ask how conscious the givers of testimony might be of both their contexts, as Catholic and as part of CCR. Also, if they are aware of any

¹¹ The congregational studies of Guest, Tusting and Woodhead (2004) identify congregations in terms of their internal identifiers – values, narratives, demographic, etc. In these terms, CCR can be interpreted as a congregation within the English Roman Catholic Church context. This would, in itself make a very interesting and valid approach to an evaluation of CCR. I am not aware of any such study being yet in existence. The sociological work of Michael Hornsby-Smith perhaps comes close in his identifying types of spirituality at work in his examination of a reform programme run in an English diocese (Hornsby-Smith, Fulton and Norris, 1995).

conflict or dissonance between the two contexts arising from their spiritual experience, and how they acknowledge and negotiate them. Part of this negotiation would address the relation between faith as theory, in ecclesial and academic terms, and as practice, whereby faith is realised and expressed on the ground, so to speak, in ordinary discourse. Therefore, I now turn to evaluate theological practice as both spiritual and empirical, to investigate any gaps between theory and practice, and how these are identified and resolved.

Like Kinast, both Veling and Cartledge are mindful of the gaps and fractures, within theology, between theory and practice that their methodologies address. Veling's integrated approach to theology with life and belief helpfully presents the theological project as an engagement of faith, which is more a craft than a method (2005, p.15). In this sense it is something practised and learnt, as well as being process of a formation. As such, it is a process of *phronesis* – 'practical wisdom', by which a person becomes a disciple of God's ways. This in turn develops 'a habitus, which is a disposition of the mind and heart from which actions flow naturally...“according to the Spirit” dwelling within us' (p.16). My research likewise wishes to engage testimony as a form of God-talk that is also personally formative of faith, engaged as a practice in the sense that Veling describes here, as a form of habitus according to the Spirit. This is the relatedness required of theology whereby it becomes a way of life, and a way of seeing the world.

It is a matter of debate as to what extent Veling expects practical theology thus understood to be universally familiar to all Christians. His description of practical theology does presume quite an immersion in sources and texts, somewhat surprisingly, more of philosophy than theology.¹² I would not take this background learning as typical for non-academics and, therefore, question whether his description is not more the perspective of an educated elite. Veling describes its practitioners as disciples, those on-the-way, the dispossessed, imitating Christ (2005, p.215). To suppose that for these ordinary persons, practical theology is crafted from the rich academic sources Veling uses, is at best aspirational or at worst unrealistic. It may also present in another form the (old) division between theology and lived reality which presents the practical theologian as the expert, whether as pastor, minister or academic, distinct from the 'ordinary' person, as noted above (Graham, Walton and Ward, 2007, p.1). This division is not one that I accept. Those who

¹² A glance at the index of Veling's work supports this.

supply the testimonies studied in the present work are, I contend, disciples as Veling describes them, but six of them do not have a background of academic theological learning.

Whilst Cartledge makes no such claims for practical theology as does Veling, his engagement articulates the dialectical dimension of practical theology. Thus, he says of the research process that it is ‘an oscillation between the “lifeworld” (concrete reality) and “system” (theory or theological metanarrative)’ (Cartledge, 2010, p.14). By keeping these spheres distinct, Cartledge proposes practical theology as the connecting oscillation between them, allowing them to relate to each other heuristically. I differ from Cartledge in that the distinction I propose between disciplines employs a hermeneutical relationship as I will explain in the second section of this chapter. The benefit of the distinction that Cartledge makes is that he can engage other disciplines, including their tools, such as those of the social sciences. He is thereby enabled to engage an inter-disciplinary approach with the benefit of the specialist knowledge from outside theology, engaging in discourse with theology. I have found this useful for the examination of the testimonies, in order to construct the theological discourse that constitutes this study.

To this end, I draw on insights from oral history, literary criticism, feminist and congregational studies to understand the testimonies. These disciplines offer methods and approaches that are able to contextualise the testimonies as spoken by persons constituting a complex reality which is human, social, cultural, political and historical. In order to engage these various perspectives, I draw upon a distinction Cartledge uses in his study of testimony which is the identification of three levels or modes¹³ of discourse. The first is that of the ‘ordinary’ discourse of believers, the second is the ecclesial discourse of confessional theology in the form of Church teaching. The third level is academic discourse and is divided by Cartledge into two spheres, the first being theological, and the second, of the social and human sciences (2010, pp.18-20). These levels help me to marshal the resources I use to understand the contribution of testimony. Although I do not formally identify these levels of discourse in the text of this study, they are evident in the structuring of the work in the use of Scripture, ecclesial history, Church teaching, scholarly

¹³ Although the word ‘level’ unhelpfully infers either priority or hierarchy, and consequently importance, it does, helpfully, also evoke the spatial, whereby one can conceive of the ‘layering’ or holding together of meaning. It will, therefore, be used in preference to ‘mode’.

academic theology and the lived or ordinary theology represented by testimony. How I identify these conceptual levels of discourse and understand their mutual relation to each other, will be now be examined.

The first level is of 'ordinary' or so-called 'first order theology' and is 'the theology of the people on the ground' (Cartledge, 2010, p.19). This level comprises the testimonies themselves, which are the basis of this study. This includes the ideas, expressions and concepts that are used by participants giving testimony. These will be explored as reflective of both the personal and corporate praxis in which they are embedded; in this case the CCR and the Catholic Church. This is the level of discourse of the 'ordinary theology' described by Jeff Astley (2002, 2007). It is the reflection upon faith by the non-expert or non-academic. This describes most of the participants in the present study (two, John and Eamon, are academic theologians, and one has done some academic theological study). Key, though, for this study, as for Astley, is that what qualifies religious belief as 'theology' is that these beliefs (in the present case, expressed in testimony) are both articulated and reflected upon within the everyday practice of faith and personal commitments and values, within the context of a faith community (2002, p.139).

However, as Cartledge notes, even without
exceptional experiences of academic theology... they have had
exceptional experiences of religion... they claim that their
experiences are directly from God, and that such experiences
impart knowledge. They have *built up a kind of common-sense
expertise in relation to how these experiences should be handled*
(Cartledge, 2010, p.16, italics added).

This final characteristic underpins the rationale for the selection of participants in the present study to include those who have been involved in CCR for sufficient time to have 'built up' such 'common-sense expertise' regarding spiritual experiences. Principal among these experiences is that of baptism in the Holy Spirit. In the present study this is taken as the foundational experience for testimony, and the re-telling of the Pentecost story.

The second level of discourse is Scripture and the ecclesial theology of the Catholic Church in its teaching. This second level includes the use and citation of Scripture, and also of conciliar documents and other magisterial documents which present what the Church officially teaches. There is a connection and dialectic between these two levels, since participants in CCR are aware of some Church teaching and comment on it explicitly in relation to their own

experience and that of CCR (see Chapter 6 and Appendix B). Also, as stated above, Scripture is a fundamental spiritual resource that is accessed on the ordinary as well as the academic and ecclesial levels. For charismatics, the ordinary level encounter with Scripture would include the giving of testimony, prayer groups and private prayer, and also liturgical contexts.

The liturgical context is also a context for ecclesial discourse inasmuch as it functions under rubrics and norms of the universal Church, and as such presents ecclesial teaching and interpretation of Scripture, through its selection of texts and the homily. Therefore, charismatics encounter Scripture on both levels, that of ordinary discourse (for example, when used in the giving of testimony), and on the ecclesial level (in the liturgy, or in documents of Church teaching). To have an integrated and coherent understanding and experience of faith, the challenge of making sense of Scripture and Church teaching will, therefore, be met by charismatics in how they identify, negotiate and address any perceived gaps or inconsistencies between these two levels. The identification of, and working with, these gaps and inconsistencies form a key part of the examination of testimonies in Chapters Six and Seven.

The third level is that of academic discourse. This consists chiefly of confessional, scholarly, theology, but also includes wider Christian perspectives, and the insights of social science discourse. All these represent over-arching theories abstracted from or applied to the specific, first-order theology of the testimonies. Clearly, scholarly Catholic theology also has some relation to official ecclesial discourse represented in the second level. This study operates on the third level, working interpretively with the other two levels.

My thesis that charismatic testimony is a source for theology because it contributes to Catholic tradition, has suggested the appropriateness of treating testimony as a form of practical theology, since, I argue, it can be identified as a form of theological discourse and practice. Thus, in Veling's terms, it is a form of practising theology (2005, p.5), not just speaking *about* God, but actually *inhabiting* the words spoken, identifying with them through the appeal to experience: 'this happened to me'. This is the *phronesis* or practical, learned wisdom of which Veling speaks whereby theory inhabits practice, and practice enables the understanding of theory (pp.4-6).

Having now identified the three levels of discourse – the ordinary, ecclesial and academic – with which the present study will engage, I have also shown how I take them to have an overarching unity in their use in a practical theological context. I will now explain what theoretical, third level sources I employ in terms of academic discourse, how I do so and why.

1.3 Section 2: Theoretical sources

Since I situate this study as one of practical theology, I wish to avoid two pitfalls that can occur in this discipline. The first, regards a perceived gap between theory and practice, such as Veling notes and responds to in his proposal that theological reflection be understood more as a craft and practice of wisdom, rather than a method. The second pitfall I wish to avoid, is the supposed dislocation between various forms of theological discourse whether theoretical or practical. Regarding gaps, Emmanuel Lartey notes in his critique of various models of practical theology, 'What is common to all... is a concern to relate faith (or doctrine) with practice (or life)' (2000, p.129). However, epistemologically, this presupposes a gap to exist between what is lived and what is understood, hence the need to 'relate' them. This study does not start with such a presupposition. In regard to the dislocation within theological discourses, Pete Ward, in his practical theology of participation notes the vagueness of the appeal to theological reflection to connect the sources of theology to other fields of theological scholarship, resulting in a lack of rigour and integration

[W]ith no clear idea how traditional Christian sources such as Scripture are to be handled; it [practical theology] lacks proper integration with other fields of scholarship such as biblical studies, systematic theology and the history of Christianity; and *it does not equate its own contemporary practice of reflection with similar processes that have given rise to theological discourse throughout Christian history.*
(2008, p.22, italics added)

The reason I wish to avoid these two pitfalls is that this study proceeds, as does its subject, testimony, from assuming the primacy of God's revelation in all theological enquiry, and that theological enquiry itself be ecclesially situated. Clare Watkins (2009) proposes an ecclesiological perspective to resolve the problem that Ward identifies above. She gives the objective of

practical theology as ‘discernment and articulation of God’s presence to us – his self-revelation in time and space’ (p.169). To this end, she proposes ecclesiology as a fruitful context for pastoral theology,¹⁴ thereby operating from within the ‘Christian theological tradition’ (p.163). In a similar vein, Ward roots his exposition of ‘liquid church’ mediated through popular culture, in a personal grounding in a participative Trinitarian theology based on patristic method (2008, pp.23-27). Both he and Watkins conceive of theology as a practice of faith that is lived and is also expository of its divine origins, undertaken in the context of church as a (more or less fluid) communion of such experience. The ecclesial context, therefore, becomes one of the conditions for theological reflection. By citing the theological tradition of the Church as the living, ongoing relational context for the interpreting of God’s revelation, Watkins identifies for me the solution to the problems Ward also identifies in the gaps that beset much practical theology.

The insights of both these theologians inform my methodology. First, Watkins’ concern for the historical and ecclesial contextualising of a theology: she prioritises revelation and its reception in tradition. It is an essentially ecclesiological position, which focuses on the context of the Church understood as ‘the place of divine revelation’, and of its reception and transmission in tradition ‘embodied in the life, practice, current conflicts, and intellectual and worshipping memory of the Church’ (Watkins, 2009, p.169). This is a unified vision that begins with an assumption of connection based on divine initiative and revelation, and the human reception and response. This understanding is also congruent with the perspective of participants’ in this study. This perspective avoids the processes of abstraction or objectification required when, assuming separation, correlation or dialectic are required for these elements to be engaged. Such processes, Watkins warns, ‘must surely, and necessarily de-form both experience and doctrine’, since, she argues, this implies that ‘they are not already part of and bearers of that tradition’ (p.168).

This vision of an earlier integration of doctrine and practice, whereby faith seeks understanding in practice, and texts are themselves ‘the fruits of faith practiced’ (p.168) resonates with the approach of this study to charismatic testimony as a practice which is also an articulation of faith. Ward roots his own exploration of the challenge to identify the mediation of the Christian message in popular culture, which he calls ‘an extended ecclesial life’ (2008,

¹⁴ Watkins uses the term ‘pastoral’ theology throughout, acknowledging the variant term ‘practical’ as having currency. See her footnote #1 (Watkins, 2009, p.169).

p.191), exemplified in patristic spirituality. As with Veling, he identifies this not just in the unity of identity in theology as a way of living, but also notes that as a spiritual approach to theology it is a form of mediation of the life of God. This way of knowing and speaking about God is relational and personal, human and divine, as 'the intimate encounter of theology in the "bosom" of God' which 'is simultaneously human dialogue and expression' (p.25).

In the theologies Veling, Ward and Watkins outlined above, I find insights enabling a sympathetic engagement with my charismatic subject. This is because, like the testimonies of my participants, they share understandings of lived faith that are spiritual, personal, but also ecclesially situated and contextualised. These assume a theological tradition of God-talk based on lived experience of revelation. In this context, I identify testimony as one example of such experience. This enables me to take the testimonies as being theological on their own terms. Therefore, I can take testimony as my starting point, from which further congruent reflections can be drawn.

Also, it has been important to me that in exploring the testimonies on the academic level, I do not overlay them with concepts that may be quite alien to the experience and way of understanding of those who testified. In so doing I would conceptually be forcing an interpretation which may be quite alien to the 'world-view'¹⁵ of the speakers. Thus, I wished to examine testimony as it is expressed in words of ordinary discourse, taking it seriously as a coherent system of belief, or at least as a system of belief attempting to be coherent.

The importance and benefits of this approach are explained by the sociologist David Martin (2006). He cautions against too quickly interpreting Pentecostal discourse using academic concepts and terminology, thereby imposing what he calls 'silent ontologies' (p.25). In the case of the present study, this would be to suppose doctrinal or academic status as superior to the personal or religious. Another imposition would be to accord 'rationalisation a central place in determining what is real... and significant' (p.29). As Ward notes in regard to the theology of the Church Fathers, 'Thinking and speaking about God [is] not the same as other kinds of rationality' (2008, p.25). Instead, Martin suggests that 'people have to be allowed to speak on their own account... Initially a message needs receiving in its own terms as though it made natural, or at any rate, adequate sense' (2006, p.20). In other words, there can be a

¹⁵ Jamie Barnes uses this term in his anthropological study of charismatic experience (2015). He explains its use in his own discipline, but it is used here in its more colloquial sense.

'lived' or 'felt' sense that is as convincing as a rational sense. He encourages scholars 'to stay respectful and attentively close to whatever discourse is produced', and not to assume that what is spoken is 'fantasy waiting for analytic solvents to transfer it to some more basic category' (p.20). Thus, with Martin I agree that the 'rescripting' (the term he uses) of charismatic first-level discourse by academic enquiry operating on another level, is a precarious process since it requires the acknowledgment of different ways of knowing, different sorts of discourse, and yet also affirms their parity, and their ability to converse.

In the context of the present study, the 'rescripting' by academic discourse of the testimonies is done, therefore, not principally to rationalise them according to an academic discipline, but to identify how engagement with them from ecclesial and practical discourses might also be articulated. The distinguishing of three levels of discourse in this study is, therefore, proposed to assist a hermeneutical task, which is to identify and interpret God's revelation in ways appropriate to each level. Thus, the givenness of divine revelation in testimony is situated critically within the prior context of the ongoing, wider revelation of God in, or through, the church. Thus, the ongoing presence and self-disclosure of God through the Holy Spirit presupposed by an ecclesiology of *traditio*, and realised in the handing-on of that revelation, as Watkins proposes (2009) is also pneumatologically consistent with the charismatic theological and ecclesiological sources and perspectives I have selected to engage methodologically.

For this reason, the greater focus of this study is the much broader question of how to identify and, thereby, examine charismatic testimonies in ecclesiological and theological terms. Consequently, the presentation of testimonies made in this study relates to this prior quest. That is also why I only present actual testimonies in the latter part of this study. In this way, they are presented as a very small snapshot permitting me the opportunity to show an application of my thesis.

In his examination of charismatic and Pentecostal ecclesiologies, Veli-Matti Kärkkäinen attributes several distinctive features to charismatic ecclesiologies. First he claims, especially in the case of Roman Catholics, that 'Charismatic theologies are shaped by their respective church traditions' (2002, p.76). To this he adds that:

[t]he Spirit is seen as working through tradition, which carries and interprets divine revelation. The new experience of the Spirit is interpreted in light of Scripture and tradition. Believing that the Spirit has been at work throughout the history of the church, Charismatics search for the continuity between their new experience and the faith handed down.

(p.77)

In this understanding, the agent of tradition is the Spirit working through persons who discern this agency by engaging actively in reading Scripture, shared prayer and the building of community or prayer fellowship (Cartledge, 2003, pp.23-30; 2006, pp.27-32; Kärkkäinen, 2002, pp.76-78).

In practical terms this offers a methodological template towards proposing charismatic testimony as a source for Catholic theology. Thus, adopting a charismatic perspective, I begin this study with an examination of Scripture as the foundational revelation and historical expression of charismatic experience and a sign 'that the Spirit has been at work throughout the history of the church' (Kärkkäinen, 2002, p.77). In this sense I take the signs of the Spirit in charismatic experience as a form of revelation or disclosure of God.

1.3.1 Contextualising hermeneutics of experience

In the construction of my thesis, contemporary, personal spiritual experience is interpreted as being rooted first in Scripture, and then identified for historical continuity in terms of the development of ecclesial teaching. Only then is it examined as a new experience of the same Spirit working in Scripture and the ecclesial Tradition. As such, this study has some resonances with the work of Elaine Graham (2000), like her I work from an understanding that prioritises the givenness of faith that is both 'inherited and indwelt', and also accounts for its creativity and transformative power (2007, p.362). In the construction of my thesis I work with the critical connectedness between sources (theological, ecclesial and cultural – via historical situatedness and personal experience) which are described here as constituting *levels of discourse*. In doing this, I am endeavouring to articulate how a lived, contemporary, expression of faith (charismatic testimony) can be both situated within a faith tradition, and also contribute something new to it. This is akin to Graham's concept of 'transformative practice' (1996; 2000). Her aim is to articulate practical theology in terms of 'the practice of intentional communities' (2007, p.361)

within their lived, cultural context. Acknowledging the contribution of liberation and feminist critiques to this, Graham also owns the priority of 'praxis and context as hermeneutically primary, experience is thus envisaged as the origin, not the application, of theological formulation... and locates itself as the critical inquiry into the validity of Christian witness' p.361). Certainly, those who give charismatic testimony speak with a degree of awareness of both their ecclesial and cultural context. Crucially, however, they also speak from an experience of divine encounter that is totally personally transformative.

Therefore, I have reservations as to how far it is possible to apply this definition to interpret charismatic testimony as a form of theological practice. This is because her definition supposes a degree of critical distancing by practitioners from their practice and its theoretical underpinnings or context, in order to evaluate it. It is both the strength of, and challenge to, testimony, as a powerfully personal experience, to speak out of its situation. Thus, those who give testimony may speak more truly than they know, and, therefore, require interpretation, or their testimony may not resonate with those who hear it, who may dispute it. The question, therefore, is not just of experience as such and its hermeneutical primacy, but the *understanding* of that experience and its relationship to wider contexts of meaning – cultural and ecclesial. This includes the question of *whose* understanding, and *how* this is established as true.

1.3.2 Reception and imagination

To address this question of how to define or describe the understanding thus generated, I take and adapt from Ormond Rush the concept of the *poietic imagination* and propose it as one of the four thematic trajectories. I also expand upon this within a wider examination of the theology of reception (Chapter 4) as offering a theoretical interpretation of the basis of all charismatic experience from the perspective of the human engagement and response to the divine self-disclosure.

For Rush the *poietic imagination* is the primary mode of operation of the *sensus fidei fidelis* – the sense of faith of an individual person. He describes the *sensus fidei* as both a capacity and the resulting perception of encounter with the divine 'akin to the knowledge of a person one loves'.¹⁶ Understood as

¹⁶ Wolfgang Beinert, 'Theologische Erkenntnislehre', 168, cited in Ormond Rush, 2001, p.243.

an exercise of the creative (this is the meaning of *poietic*) imagination, he proposes it as both a hermeneutic and heuristic capacity, articulating the ecclesial situatedness of the personal faith experience of the divine. I identify such faith experience with the encounter on which Christian testimony rests and which in the present study I equate with baptism in the Holy Spirit. As imagination, it does not presuppose the use of only rational thought, because, as has been noted above, 'Thinking and speaking about God [is] not the same as other kinds of rationality' (Ward, 2008, p.25).¹⁷ I, therefore, engage Rush's hermeneutical approach to the affective and cognitive but non-rational aspects of the experience of the divine to assist the progress of my thesis, proposing how such experience, though personal and non-verbal in origin, can be understood to make a theological contribution.

1.3.3 Narrative, story and imagination

Although not formally or intentionally a work of constructive narrative theology, this study does share some of its elements for its handling of theological resources. This is principally because testimony has a narrative form. Therefore, identifying it as a theological source suggested the engagement of critical tools and the proposal of a context of meaning that likewise were compatible with the subject. I propose testimony as a form of story-telling because this presents, on one level, an ordinary mode of understanding consistent with the 'ordinary theology' of those who testify and thereby is not a severe 'rescripting' of how they would understand what they are doing. Working with the narrative form of testimony, also engages its creative and imaginative dimensions in terms of story as a literary form.

Therefore, and in order to allow testimony to engage critically with ecclesial discourse, in Chapter Five I engage the literary critical device of *mise-en-*

¹⁷ In *The Heart has its Reasons*, (Tóth, 2015) Beáta Tóth offers a fuller discussion on the affective dimension of faith. Engaging patristic sources as well as the theology of Aquinas, she engages them with more contemporary thinkers and theologians to propose a theological anthropology of the heart which unites the reason and affect, head and heart. Ben Quash's 'Found Theology' (2013) expounds his proposal of 'finding' as a way of describing the encounter with the totally gratuitous, fluid and ever forward-moving Spirit. This is a description of the experience of the 'revelation of God who is radically creative both in initiatory and in responsive ways' (p.30): the creative human response is, he proposes, in the imagination. He also opens the interpretive context for the work of the imagination to 'history, and with the particularities of material creatures, to make analogical connections between things and to disclose the binding of the world which is its God-given state' (p.330). The works of both these authors offer fruitful conversation partners for my thesis.

abyrne to propose how testimony may be read as a story-within-a-story. This proposal is made upon the theoretical basis that the Pentecost story of the second chapter of the Acts of the Apostles, is both a foundational story for charismatic testimony, and offers a paradigm for testimony itself.

From Yves Congar's *True and False Reform in the Church* (1950), I engage the concept of the prophetic as a form of hermeneutic of discontinuity and connectedness. While it operates within and connects ecclesial discourse, it is, I argue, at the same time challenging and disruptive of it. Descriptive of the positive aspect of its ecclesial situatedness, Congar describes one of the key attributes of prophecy as being what serves to connect the periphery (the marginalised) to the centre (authority) (2011, pp.237-264). This image usefully illustrates my context of study whereby testimony is expressive of the ordinary discourse that this study equates especially with the laity. They are also identified as marginal, standing apart from, but in relation to, and critical of, the ecclesial discourse characteristic of Church authority and history. By 'critical', I do not mean necessarily negative, but slightly distanced from, and possibly directed towards, ecclesial discourse, in an active form of engagement and address. Although my use of, and reference to Congar and the prophetic comes in Chapters Three and Four, it is used to pick up and develop themes and ideas from the examination of the account of Pentecost in Chapter Two as well as my discussion of renewal and revival in Chapter Three. It also prepares the presentation of my thesis in Chapter Seven that charismatic testimony contributes to Catholic tradition as 'voice'. The prophetic thereby weaves connections between the ecclesial discourses of Scripture, charismatic history and Church doctrine, and (potentially at least) the academic discourse of the hermeneutics of faith experience, as the work of Congar exemplifies.¹⁸ This introduces the final section of this methodology, to which I now turn.

¹⁸ All academic theology that either takes time to be received or is received immediately and develops ecclesial self-understanding, progressing the mission of the Church to identify and welcome-in the Kingdom of God may, I contend, be so described. Congar's *True and False Reform*, for example, was put on the Index of proscribed works by the Holy Office in 1950, but in turn, 'less than twenty years later most of its insights had found their way into the major documents of Vatican II' (Paul Philibert, 2011, in the Introduction to the English translation of *True and False Reform*). Their reception into the general understanding of the faith in terms of ordinary discourse remains, however, a moot point.

1.4 Section 3: Pentecost

In all my reading, research and conversation regarding the charismatic, the most frequently cited common factor describing it is Pentecost. In common perception and academic writing, and also invoked by charismatics themselves, it offers a paradigm for the experience of baptism in the Spirit and, I argue in Chapter Six, for the giving of testimony. Whilst I take this experience as the foundational one for charismatic testimony, in my exploration of what constitutes its relation to, or engagement with Pentecost, I do not refer only to Acts 2:1-13. Along with the account of the gathered disciples, the descent of the Spirit, and their speaking in different languages in those verses, I include the rest of the chapter which describes what happened next. The largest part of this is introduced by the phrase, 'Peter stood up' (Acts 2:14-36); this I read as an account of faith in Jesus as the Christ, given in the light of the experience of spiritual in-filling (Acts 2:4). In these terms, I identify it as a form of testimony. By so doing, I identify what I understand to be the significance of testimony, and its function in dialogue with tradition.

The reason I include Pentecost is because of what it explains about my enquiry into what contribution CR makes or is capable of making to Catholic tradition. It is an image that makes sense of the role of charismatic experience, expressed in testimony. In order to see more clearly what and where these connections lie, I am grateful for the work of Walter Brueggemann and Richard Bauckham to which I now turn.

1.4.1 Pentecost and charismatic testimony

The possibility of engaging Scripture as testimony suggested itself from the work of Richard Bauckham on the Gospels (2006; 2008), and Walter Brueggemann on the Old Testament (1997). The suitability of their approaches applied to the context of testimony in the present study is manifold. First, they both insist on '*an engagement with*' the text as speech, as Brueggemann puts it (p.743). The engagement thus described is one of commitment, inferring an interpreting community of faith who hears it. By positioning the interpreting community (the *ekklesia*, in the context of the New Testament) as 'listening' actively, Brueggemann, therefore, proposes the living connection between text and reader as speech that is then heard.

From this reading of Brueggemann, I take the idea that, in giving charismatic testimony, people do so consciously invoking Scripture not just to validate their own experience, or to give it authority, but to state that there is a sort of living connection between the two. The statement 'just like in Acts' applied to a personal, contemporary experience or insight infers that the identity, or likeness, between Scripture and their experience is not just their perception, but would be recognised also by the authors of, and actors in Scripture. In that sense, contemporary experience and Scripture are both co-validating. Thus, the active listening of the interpreting community to both Scripture and charismatic testimony is what enables what I am calling the 'prophetic voice' (what Brueggemann calls 'speech') of both to be heard. In this sense hearing is a form of active faith.

Whether this listening community be identified first with those who heard the eye-witness accounts of what Jesus said and did (Bauckham) or second, with those later generations who receive the text and attempt to retrieve its truth (Brueggemann), both these authors presume the engagement of a community of interpreters who also submit to the truth of the text. Bauckham describes the work of testimony as both an historical and theological category in which fact and meaning cohere (2008, pp.21-25). Thus, whilst acknowledging the quasi-empirical aspect of testimony on the senses, he also cites the interiority of testimony as 'the engagement of the witness with what he or she attests', thus, '[T]he faithful witness in this sense, *is not merely accurate*, but *faithful to the meaning and demands* of what is attested' (p.24). In this study, it is held that the listening community exists in all three levels of discourse, academic, ecclesial, and ordinary. It is, therefore, possible, I argue, that all three converse in the context of faith. It is the proposal of this thesis that the practice of charismatic testimony, as part of this listening community is an expression and articulation of faith that contributes to the Church's tradition, through its expression as 'prophetic voice'.

Bauckham and Brueggemann thereby argue for testimony as hermeneutically connecting ordinary discourse with ecclesial. This reading also amplifies and expands the more typically Pentecostal and charismatic reading of Pentecost, equating Pentecost to the experience of baptism in the Spirit in terms of a direct 'this is that' (Cartledge, 2006, pp.125-131). This hermeneutic is described by Cartledge as having a unified 'triadic' structure, namely 'the contribution of the biblical text, the contribution of the Pentecostal reading community using a narrative method and the contributions of the Holy Spirit

via Scripture and the voices in the community' (p.125). My reading from a Catholic theological perspective takes more serious account of the hermeneutical contribution of history as also integral. However, the Pentecostal perspective does indicate a more realised practice of the 'voices in the community' as integral and necessary to the progress of tradition, which is also the aim of this study.

1.5 Conclusion

In this chapter I have identified how I situate this study within theology according to a practical mode, engaging three levels of discourse. I have explained how they support and inform my examination of charismatic testimony by supplying a hermeneutical context in which academic, ecclesial and ordinary discourse are mutually engaged. By employing the concept of the *poietic imagination*, I concluded that the spiritual reading of theological texts is compatible with practical understandings including that of the prophetic.

I have briefly presented the argument for the charismatic practice of giving testimony. This incorporates both the imaginative and prophetic dimensions of testimony as a theological practice using narrative in the form of story. This will, ultimately, condition the nature of the testimony, and its relation as ordinary discourse to ecclesial discourse. Finally, I have outlined how taking Pentecost as a paradigm for charismatic testimony reveals ecclesial and ordinary discourse to interpenetrate, being at least mutually informative. In such cases, I argue, that testimony contributes to the ecclesial narrative of tradition.

In Chapter Two, I set out the Scriptural basis for the study. This examines key texts from Paul and the Pentecost account that identify my subject as charismatic and expressive of testimony. The use of Pentecost as a metaphor in the teaching of Vatican II then follows. On this scriptural and magisterial basis, the theological trajectories are then described to enable the identification of what characterises the charismatic.

Chapter Two

Scriptural and historical roots

2.1 Introduction

This chapter explores the significance and consequences of proceeding from experience to understanding manifest in Scripture. The appropriateness of this is indicated by the New Testament scholar, Eduard Schweizer (1974, p.396) who contends that experience formed the basis of knowledge of the Holy Spirit by the early Church. 'Long before the Spirit was a theme of doctrine, He was a fact in the experience of the community.' As such, the lived, and living reality of the Spirit preceded, informed and contributed to the community's understanding of the Spirit, and how it articulated that understanding.

The aim of this chapter is to identify, trace and illustrate an understanding of charisms and a charismatic spiritual tradition that is rooted in Scripture. From this, I propose a hypothesis to identify the form of charismatic spirituality which identifies itself with the Pentecost account in the Acts of the Apostles. In this study, I associate this spiritual tradition with Charismatic Renewal, with a particular focus upon its expression in the Catholic Church. However, I also acknowledge that, as a form of spirituality, it is much broader. The scriptural exploration starts by examining spiritual gifts according to Paul, especially in 1 Corinthians Chapter 12, to establish an understanding of charisms as gifts of service rather than being extraordinary gifts.

This is followed by examining the account of Pentecost in the Acts of the Apostles (Acts 2: 1 – 47) as a Scriptural account of spiritual gifting. It is used in the present study as a type of charismatic experience. By 'type', I mean able to generate a study and classification, and not as used theologically to interpret the Old Testament as symbolically pre-figuring the New. In so doing, the significance of the charismatic as a particular spiritual expression of faith, as well as a personal, spiritual experience, is articulated. This will be done in the articulation of four thematic trajectories, which I identify as incarnation, the appeal to origins, rupture and continuity, and the *poietic* imagination. These themes are used to develop an interpretation of what constitutes charismatic

experience descriptively, rather than in a form that is theologically comprehensive.

At issue then, are the understandings of charismatic gifting, *how* it occurs, and *how* it contributes to the building up of the Church. The scriptural basis of this chapter informs the academic and ecclesial exploration of the charismatic that follows in Chapters Three, Four and Five. The thematic trajectories propose a conceptual connection between the Pentecost story of Acts 2:1 – 47, and the contemporary charismatic experience which is the focus of this study. In Chapter Five, the conceptual connection between Scripture, Church teaching and lived experience, will be identified using the literary critical device of *mise-en-abyme*. In a literary context, this device suggests ways of reading a story-within-a-story.¹⁹ In the present study, it allows me to articulate how the conceptual connection between my proposed thematic trajectories and the Pentecost story of Acts, functions as a transmission of an experience of faith.

The examples and descriptions given under all four headings do not present a definitive list, but serve, rather, to schematize trends or perspectives which continue to inform and inspire Christian faith and practice within an historical as well as theological context. Viewed in the present context from the perspective of historical trajectories I will attempt to retrace, as Congar does, ‘certain particularly meaningful aspects of the knowledge that has been gained’ of both Spirit and experience that constitutes the charismatic, in order to ‘explore the idea that Christians have expressed about [their experience of] the Holy Spirit’ (1983a, p.xvii). As such, these examples complement the interpretive examination that follows in Chapter Five whereby charismatic experience will be evaluated as a spiritual experience that also points beyond itself in testimony to having a prophetic dimension.

2.2 The charismatic as grace

Taken from the New Testament Greek ‘charisma,’ a charism is identified theologically as ‘a gift of God’s grace’ (Congar, 1957, p.463) through the development of the root word ‘charis’, meaning ‘grace’ (Sullivan, 1982, p.17). Translated into Latin in the West, charisms were termed *gratia*, meaning gifts

¹⁹ See, for example, the PhD thesis *Into the abyss: a study of the mise en abyme*, by Marcus Snow, London Metropolitan University, 2016.

or favour. These theological developments are quite a distance from the non-technical use of the term of 'gift', in the 'normal language of Greek discourse' of the New Testament (Quesnell, 1990, p.438) which Paul introduced to religious use.

Translation from the original Greek into Latin has also played its part in subsequent understandings of 'charismata'. Latin definitions are based upon the Latin Vulgate Bible and its translation of '*dona*' and '*gratiae*', variously meaning 'gifts' and 'grace', and so do not deal directly with the Greek word 'charismata' or its cognates. Consequently, the scholastic distinction in the order of grace between *gratia gratum faciens* (grace which is for the benefit of the recipient) and *gratia gratis datae* (grace freely given, oriented to the benefit of others) imply a distinction that is not so clearly demarcated in the original texts of Scripture. Historically, this will lead to diverging understandings of extraordinary and ordinary gifts, and their various associations with personal sanctity, and subsequent moral authority. The separation made between these two aspects of spiritual gifting introduces problems to the understanding of the charismatic in Catholic theology. Some of these will begin to be made evident in the examination below of interpretations of Paul's teaching on charisms. Other consequences will be explored in Chapters Three and Four.

2.3 Scriptural sources

2.3.1 Paul and spiritual gifts: 1 Corinthians 12:1-31

While 'grace' is understood to be a divine gift both of God's favour and of God's self (Quesnell, 1987, pp.437-447), it also forms a generic category of which charisms, understood as a specific sort of divine gift, are a part. Specifically, charisms according to Paul in 1 Cor 12, are gifts which equip for service. They are specifically associated by him with the person and agency of the Holy Spirit, as such they are gifts *of* the Spirit, and also spiritual gifts.

These gifts of the Spirit are described in different ways (1 Cor 12: 4-6). Thus, Arnold Bittlinger notes that they are identified as *charismata*, *diakonai* and *energumata*, that is, 'as gifts, ministries and workings', respectively (1967, p.20). These are all related: the divine gift (*charis*) of grace is at the same time

a ministry of service, a *diakonia* meaning 'eager readiness to serve', and when used, these gifts have definite effects or 'outworkings' (*energemata*) (pp.20-21). In these effects, persons are helped, and the Church is strengthened. These are the evidences of God at work. Through them, Christ encounters persons through the Holy Spirit, who thereby know Christ as Lord and God. As Paul says to the Corinthians, 'no one can say "Jesus is Lord" except by the Holy Spirit' (1 Cor 12:3).

2.3.2 Gifts: unity and diversity

Paul employs the image of the human body as a metaphor to describe both the unity and diversity of the gifts received from God, and also the unity and diversity of the community of believers in Christ, who are so gifted. Thus, 'there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord;' (1 Cor 12:4) and, 'For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ' (1 Cor 12:12). The unity of faith of the Church in both what is professed and believed, and in the unity of community, which like a body is 'joined and knit together by every ligament with which it is equipped, as each part is working properly' (Eph 4:16), bears outward manifestation of the divine, Trinitarian unity. Thus, in all gifts there is 'the same Spirit...the same Lord...the same God who inspires them all in everyone' (1 Cor 12:4-6).

However, the integral unity of faith which also has an outward expression in unity of persons in common endeavour and peace, is achieved, almost paradoxically, by the working of gifts in 'variety'. Bittlinger comments, 'over against this strong emphasis on unity...stands the equally strong emphasis on variety... a very strong Greek word... *di-haireo*, which means to tear asunder, to split, to dismember' (1967, p.21). On this he goes on to reflect that, 'the nature of God is infinite variety... not uniform... always many-sided'. This truth, although acknowledged in Christian doctrine, is also a dangerous truth that constantly pulls against the centripetal impetus to unity of belief driven by doctrinal orthodoxy. Unsurprisingly, the expression of the charismatic in these giftings is, therefore, often at odds with authority in the church which guards unity in orthodoxy. The interplay of these tensions will be examined later in this study as being potentially creative.

2.3.3 Pauline charisms examined

In his essay on the Biblical context of charisms, Albert Vanhoye (1988) offers several perceptive insights as well as asking some needful questions. He notes that of the seventeen New Testament uses of the Greek word 'charisma', sixteen are made in the Pauline writings. Of these, the vast majority occur in 1 Corinthians and the letter to the Romans. The only other time it occurs is in 1 Peter 4:10.

Questions that Vanhoye raises are also deemed pertinent, namely, whether 'charism' is a technical term. While concluding that the vast diversity of viewpoints Paul offers would suggest not (1988, p.459), he does distinguish between them being identified as 'extraordinary gifts' (1 Cor 12-14) and 'ordinary gifts' (Rom 12:6-8; 1 Tim 4:14; 1 Tim 1:6; 1 Pet 4:10-11). The former are the subject of severe warnings that their exercise be subject to love (1 Cor 13:1-3), and the latter are given for 'the constant usefulness for the life of the Christian community' (p.459).

However, both are realised in their diversity. As 1 Cor 7:7 states: 'each has a particular gift from God, one having one kind and another, a different kind.' This is developed in 1 Cor 12:4 –10:

Now there are varieties of gifts, but the same Spirit; ... varieties of services, but the same Lord...varieties of activities... To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom... to another the utterance of knowledge according to the same Spirit, to another faith...to another... gifts of healing... to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues.

The diversity of gifts underlies the concept of charism as a *special* grace, in the sense that it is understood to be granted to one person, but not another.

The variety of gifts of the Spirit are given '*pros to sympheron*', meaning 'for the building up or edification' (1 Cor 12:7). The translation of this expression is debated (Vanhoye, 1988, p.460; Sullivan, 1982, p.30-31). It can be reflexively applied to the one possessing the gift or aimed outwardly with a sense of service to others. However, following Vanhoye's observation on the very

unsystematic use of 'charism' in the various Pauline texts, and the immediate context of its use (1 Cor 12:7) where Paul uses the image of the body of Christ as the unifying image and identity for Christians (1 Cor 12:12-31), there is no benefit in strictly dividing benefit as personal, or for others, since, as Paul concludes, all are united in Christ, by the Spirit, so the benefit of one, is in fact to the benefit of all.

The above observation introduce the theme of the Lord's body, and the need for 'discerning' it (1 Cor 11:29). Paul uses the image of the body to explain how the spiritual gifts effect unity in the community, and the part each person has to play for this to be realised, and how this is in accord with God's plan. Thus, the image of the body implicitly advocates for both variety of parts and overall unity that is both spiritual as well as physical.

Thus, disunity among believers indicates spiritual division, which is addressed finally by the hymn to love (13:1-13) which explains how in practice the unity of the body of Christ is affected. So too, the exhortation in the Letter to the Romans (12:1-21) situates the exercise of spiritual gifts in the body of Christ (12:4-8) in an exhortation to 'love one another' (12:10) shown by service of God and neighbour (12:11-13). So too in the Letter to the Ephesians (Ch 4) the exhortation to maintain the unity of the Spirit and the use of diverse gifts (4:11) is illustrated by presenting the perfection of Christ's body (4:16) built up in love, which is constituted by the exercise of ministries of service resulting in 'the building up of the body of Christ' (4:12). So, the ultimate aim of all gifting is love, and it thereby has a moral orientation.

2.3.4 Significance of charisms identified: gifts of service

In each of these examples Paul is addressing specific pastoral situations in different church communities, so the use of lists of charisms cannot be read as definitive (Fee, 1994, p.886; Harrington, 1990, p.180). Thus, Jerome Murphy-O'Connor (1990, p.810) prioritises the gifts listed in 1 Corinthians associated with the word as the 'fundamental' three-fold ministry 'by which the church is founded and built up', and identifies them as apostles, prophets and teachers. However, Romans does not include apostles, and places teachers after 'service' (Rom 12:7), and Ephesians prioritises evangelists over teachers and also includes pastors. So, there is no systematic ordering or prioritisation given in Scripture.

Wilfrid Harrington usefully categorises the charisms into three areas: 'teaching, mission and fraternal love' (1990, p.181) to which he accords, respectively, the gifts of wisdom, of prophecy, and to the last, the gifts of the apostolate and *diakonia*, or service. So, for example, Paul clearly states that charisms are 'for a useful purpose' (1 Cor 12:7-9) and he includes a list of gifts able to do this, including wisdom, knowledge, faith, healing, miracles, prophecy, discernment of spirits and speaking in tongues. Paul varies this list later in the same letter (1 Cor 12:28), adding apostle and teacher, helper, and administrator. Clearly, he is giving these as examples of functions useful for 'building up the church' (1 Cor 14:12).

As a listing of useful abilities these were presumably relevant to the pastoral contexts Paul is addressing. They indicate the order and unity expected in a Christian community (the 'factions' noted in 1 Cor 11:19), the witness of charisms in a pagan social context (1 Cor 14:22, 24; Eph 4:17) and illustrative of the radical difference that is constituted by being gifted 'by the Spirit' (1 Cor 4-13) 'in Christ' (Rom 12:5). As such, members of community are also, 'members one of another' (Rom 12:5). This understanding of unity which is perichoretic also has an eschatological dimension, anticipating the time when God will be 'all in all' (1 Cor 15:28). In this sense, the fruitful gift of the Spirit is also a 'guarantee' or pledge anticipating our own inheritance. As Paul says of the Spirit given through baptism, the 'love of God has been poured into our hearts through the Holy Spirit that has been given to us' (Rom 5:5). Once given, the filial relationship is established that not only enables the recipient to cry out 'Abba, Father!' in testimony to the fact, but also is a pledge of sharing the divine life.

Ecclesiologically, this places emphasis on mission as well as spiritual communion with a strong Christology and pneumatology. While for Paul his concerns were immediate and pastoral, his legacy has given rise to divergent theological positions being taken on the significance and theological meaning of these texts. It is important, as it will be shown, that overemphasising either the Christological or pneumatological perspective will also have an effect upon an understanding of the workings of charisms, their ecclesiological function and context.

In sum, I conclude, in agreement with Vanhoye, that although Paul's uses of 'charisma' and 'charismata' vary, there is an overall consistency. First, that the

charisms of 1 Cor 12 are gifts of the Spirit (1 Cor 12:4). Second, that they are diverse and given freely. Third, that the diversity includes leadership (1 Cor 12:28). Fourth, although these gifts are given for personal use, they are also ordered for the 'upbuilding' of both the recipient, and the community (Rom 12:6; 1 Cor 12:7). As such, they come under a moral dimension of 'love' (1 Cor 13). Nowhere does Paul use a word meaning 'extraordinary' in reference to charisms. He concludes his list of gifts and services in 1 Corinthians with the injunction to earnestly desire or 'strive for the greater gifts' (1 Cor 12:31). He does not say explicitly what these are but places them all under the primacy of love (1 Cor 13:1-3).

This leads to my final point, namely that Paul's lack of a systematic approach to defining or ordering spiritual gifts and charisms has, I believe, tempted later commentators to apply their own ordering, according to their own priorities and prejudices. Thus, Vanhoye chooses to translate the Greek '*meizona*' as 'extraordinary' when he cites the lists of charisms and gifts in 1 Cor 12-14 and adds that 'they are the subject of serious warnings', referring to the introduction to 1 Cor 13:1-3. His point is that later texts (Rom 12:6-8; 1 Tim 1:6; 1 Tim 4:14; and 1 Pet 4: 10-11) identify what he chooses to call 'ordinary' gifts. However, the context of his writing is ecclesiological, and to this end, I conjecture that gifts of ministry would suit his context as 'ordinary'. However, this is a projection of perceived norms back upon the original texts. There is no indication in Paul's writings that he held any of the charisms or gifts as extraordinary. Even when he mentions miracles (1 Cor 12:10), this is simply part of a list, no adjective is applied, except as mentioned above, '*meizona*', meaning great or important.

Vanhoye is certainly not alone, or new, in making this distinction. It appears among the Early Church Fathers that some theologians like John Chrysostom and others, comment on the decline of charisms judged in their own time as 'extraordinary'. It will be shown later in this study that the distinction between ordinary and extraordinary gifts has proved a persistent, controversial and, at times, divisive legacy, and one to which this present study has need to be attentive.

The Scriptural account of Pentecost (Acts 2:1-47) describes the first outpouring of the Holy Spirit upon the disciples, and consequent manifestation of gifts that could be described as charismatic, though this word is not used in the text. This passage will now be examined.

2.4 Pentecost

The author²⁰ of the Acts of the Apostles explicitly links the post resurrection appearance of Jesus to the promise of the giving of the Holy Spirit made at his baptism: “It is”, he said, “what you have heard me speak about: John baptised with water but, not many days from now, you are going to be baptised with the Holy Spirit” (Acts 1:5). This gift is ‘what the Father has promised’ (Acts 1: 4), and reiterates the gospel account of Jesus’ appearing. ‘And now I am sending upon you what the Father has promised. Stay in the city, then, until you are clothed with power from on high’ (Lk 24:49).

The descent of the Spirit upon the disciples is associated by Luke with references to both wind and fire (Acts 2:2, 3). Although there is no clear association of this with the ‘holy remnant’ of Israel (Isa 4:3-6) who also remain in Jerusalem and are cleansed by a ‘wind of judgement’ and ‘over those who assemble there... the shining of a flaming fire’, Richard Dillon (1995, p.731) in his commentary on Acts does see a theophany of the Spirit in the Spirit’s descent resembling that marking the gathering of Israel (Isa 66:15-20): ‘For the Lord will come in fire... I am coming to gather all nations and tongues...and they shall declare my glory among the nations’ (Dillon, 1995, p.731).

The descent and in-filling of the Spirit which precedes the spontaneous speech ‘in other languages, as the Spirit gave them ability’ (Acts 2:4) is also given wider charismatic and ecclesial significance by Dillon who notes this speech as indicating the charismatic power of the Spirit in early Christian enthusiasm and wonders of which 1 Cor 12-14 is also evidence. Such ‘manifestations of miracles and ecstasies, of wondrous insight and exalted speech’ are, he contends, recognisable in the religious context of late Hellenism (p.731, noting Kremer). In the present context, however, the significance of the Pentecost account can be understood as Dunn describes it, as an experience for the disciples ‘of such inspiration and worship, of such liberation and power, of such givenness and numinous quality, that from the first they were sure that this was the Spirit of God’ (1975, p.153).

²⁰ I agree with Roger Stronstad (the Charismatic theology of St Luke, 1984, 2012) and James Dunn (Jesus and the Spirit, 1975) in understanding Luke to be author of the Acts of the Apostles.

2.4.1 Significance of spiritual in-filling

Certitude of divine in-filling is one thing, but it is also necessary to establish what significance this might be understood to have. Whilst acknowledging the 'multiplex' nature of the description given by Luke to the giving of the Spirit (Stronstad, 2012, p.56), Roger Stronstad usefully proposes an interpretation of the gift of the Spirit based upon the testimony of Peter, as given in the text (Acts 2:14-21). First, he identifies Peter's speech with prophetic inspiration akin to that of Zachariah (Lk 1:67) which always accompanies being filled with the Spirit, and which '*always describes of prophetic inspiration...[through] a specific though potentially repetitive, act*' (p.61).

Stronstad notes Peter's own explanation as one built upon the '*peshet*' principle, in which an interpretation is made identifying 'this is that'.²¹ This is the phrase with which the King James Version translation introduces Peter's explanation of the prophecy of Joel (Acts 2:16). It makes the identification of a present event with a prophecy of the past, and is used to explain speaking 'with other tongues' (Acts 2:4) as an eschatological gift of 'the last days' (Acts 2:17), and also proclaiming 'the mighty deeds of God' (Acts 2:17) as an act that is both prophetic and doxological. Contextually, Peter announces this prophetic gift of the Spirit to have a universal application: on young and old, male and female, and potentially to all who repent, not just Israel (Acts 2:21).

Supporting this reading, James D. G. Dunn, an eminent New Testament scholar, notes that the 'eschatological consciousness of the earliest community of believers can only be understood in terms of their consciousness of divine power, uplifting, transforming, uniting them' (1975, p.152). The reality of this experience is what, for him, also confirms for the disciples that this was a work of the Spirit of God. Thus, Dunn can state of Pentecost's divine inspiration, 'We need not doubt... that' (p.152).

²¹ James K. Smith notes the expression 'this is that' is also employed in the giving of Pentecostal testimony attesting to baptism in the Spirit. He engages it methodologically in proposing a Pentecostal philosophy (Smith, 2010). Mark Cartledge also notes how this phrase is used in the charismatic tradition (i.e., in many denominations which have a stream of charismatic expression) again in reference to Spirit baptism. Cartledge claims that in this context it denotes the merging of biblical horizons with contemporary ones. Thus, he says, it is used to explain that 'the experiences of the early Christians are being *repeated in a different time and place*' (Cartledge, 2006, p.125, italics added). This reading, strictly taken, is not proposed in any Catholic interpretations of Spirit baptism of which I am aware.

Stronstad also argues persuasively for Pentecost marking *continuity* between the charismatic activity of the Spirit in Old Testament times with the ministry of Jesus and then with that of the disciples (2012, pp.65, 67).²² On this basis, he draws a significant soteriological and ecclesiological conclusion: that 'the gift of the Spirit is not for salvation but for witness and service'; it 'launches the mission of the disciples, rather than the creating of the church' (p.69). Dunn expands this reading by associating this initial sending of the Spirit with other accounts in Acts, where the Spirit's sending 'determines and regulates the expansion' of mission. The most notable examples he cites are that of the mission to Samaria (Acts 8:14-25) and the conclusion to the conversion of the household of Cornelius (Acts 10:1-48).

Arguably, the connection Dunn makes between the Spirit's gifting with sending and regulating and expanding mission goes some way to connecting mission with identity and, therefore, with the concept of 'church'. This expands Stronstad's focus upon mission alone. His interpretation proposes a distinction between ecclesial structure and function that will be explored in the examination of Catholic teaching in Chapter Three of the present study. It will be shown that in the Catholic context, it is in the articulation of the relationship between ecclesial structure and its functions in the apostolate that most attention is given to the working of the Holy Spirit.

From these readings two interpretive threads emerge. The first is that the gifting of the Spirit equips and impels for mission. For Dunn this is by providing an 'impulse' and even 'compulsion' for mission (1975, p.153, 155), arising from 'charismatic and ecstatic experiences' (p.155). The second interpretive thread, which is associated with the first, connects the gifting of the Spirit with potentially universal prophetic gifting, according to the prophecy of Joel cited by Peter. Stronstad supports this reading by associating Pentecost with the Mosaic tradition. He identifies the Pentecost phenomena of wind and fire as reminiscent of the Exodus narrative in terms of theophany (Exod 13:21; Exod 14:21), and the prophecy of the disciples with the transfer of the Spirit from Moses to the seventy elders (Num 11:10-30).

²² This reading of the economy of the Spirit in the Old and New Testaments has considerable potential to inform a Christian theological relation to Judaism, on the basis of continuity rather than fulfilment or replacement. Such concern informs the later works of Peter Hocken, a Catholic theologian and historian of CR. See, for example, Hocken, *Azusa, Rome and Zion*, 2016.

The significance of these associations for the reading of Pentecost useful to the present study is manifold. First, is the claim that the author of Acts is intentionally placing the Pentecost account in continuity with a previous tradition, that of Moses. The second is that from this tradition, he is claiming an account of spiritual equipping and transfer of power which overflows the anticipated boundaries. It is not just the seventy who receive the Spirit, but Eldad and Medad also (Num 11:26-30). This apparently transgressive act is welcomed by Moses: 'Would that all the Lord's people were prophets, that the Lord would put His Spirit upon them!' (Num 11:29). Interpreting the fulfilment of this desire of Moses' through the prophecy of Joel, being realised by the Spirit-in-filling of the disciples at Pentecost offers layered readings of meaning. These associate the past with the present and the future; they offer interpretations of appointment and transfer of leadership; they raise questions about the role of prophecy in relation to mission, to identify just a few. For these reasons, I agree with Stronstad's assertion that 'the gift of the Spirit on the day of Pentecost is a pivotal event in the ongoing history of the charismatic activity of the Spirit among the people of God' (2012, p.69).

2.4.2 Faithfulness to teaching, brotherhood, breaking of bread and prayers

I now connect the examination of the above passages to the final section of Acts 2, which completes my contextual reading of Pentecost in Scripture. This final section (Acts 2:42-47) describes the early Christian community, and its summary is Acts 2:42 – 'These remained faithful to the teaching of the apostles, to the brotherhood to the breaking of bread and to the prayers'. Neither Stronstad nor Dunn associate this passage with Pentecost which, I contend, is to miss another significant connection. This is because, I believe that Acts 2:42-49 offers a shortened form of the fruits of the first missionary outreach. It lists the practices of those who have been filled with Spirit at Pentecost as well as those who were baptised in response to Peter's call to conversion (Acts 2:37-41). The community of faith thus formed is, therefore, connected pneumatically to Pentecost, and soteriologically to the risen Christ. As Dunn notes, 'It is surely not by accident or artifice that the first occurrence of the word *κοινωνία*, meaning 'community' in the NT comes immediately after Luke's account of Pentecost' (1975, p.183). Citing 2 Cor 8:4, 9:13 and Gal 2:9-10, Dillon also translates this word as, 'the bond of responsibility for one

another enjoined on believers by their assent to the gospel' (Dillon, 1995, p.734).

This reading also opens up more than one avenue of exploration for interpreting the implications of Pentecost. The first is the question of the identity of the group of disciples. The 'teaching of the apostles' (Acts 2:42) can, following Stronstad's assertion of the association with Mosaic tradition, be understood in continuity with Jewish identity. In support of this is the specific mention that 'they regularly went to the Temple' (Acts 2:46) and were 'looked up to by everyone' (Acts 2:47). However, they are also described in terms of separateness, or distinctiveness. Thus, they are also called 'all who believed' (Acts 2:44) that is to say, believed something in addition to, or other than, their Jewish co-religionists. They also have meetings apart from Temple worship, since they 'met in their houses' (Acts 2: 46). These meetings are also noteworthy for their distinctive actions of 'breaking of bread' and 'prayers'.

The breaking of bread again identifies the first disciples in several ways. It is both a reference to 'the ritual opening of a festive Jewish meal', as Dillon observes (1995, p.734), and also in the context of the Lukan corpus, a reference given the significance of breaking bread of fellowship with Christ, and eschatological anticipation (Lk 9:11-27; Lk 22:14-38; Lk 24:30, 35). Dillon also notes the sign – value of the gesture of 'breaking bread' and connects this to expressing collaborative witness to the risen Lord, basing his reading on the Emmaus account of Christ's post-resurrection appearance. He also extends this reading to include the prophecy of Joel (v.19) (p.734). Whilst Dillon focuses on the prophetic eschatological significance of this association, I also add the sign-significance. In both cases, for Joel and in the act of breaking bread, these are physical, bodily gestures communicating a spiritual reality. Also, both cases, exemplify the appropriation of a culturally situated ritual gesture to become a new signifier of communal identity.

It is noteworthy to enquire how these actions, were understood by those who did them, by the author of Acts, and also in contemporary reading, how we interpret them today. Even if having resonances with Jewish forms of practice, are they in fact, in the light of the 'teaching of the apostles' understood as charismatic and prophetic, as Dunn describes, reflecting a new insight? Therefore, could this passage be describing a community that is 'faithful' in a complex way? In other words, is it faithful to the Jewish story of faith, and to

the 'new' element? Does it invoke a tradition, looking back, and a prophetic perspective that, as well as interpreting previous teaching (Joel, and the Psalmist, in this chapter of Acts) in the light of present events (the resurrection, ascension and Pentecost) points forward to an eschatological future?

Although I cannot answer all these questions, I wish to propose that it is through openness to these possibilities, that the association of teaching, *koinonia* (community) and prayer can be proposed as outworkings of the gifting of the Spirit at Pentecost. I resist the conclusion that Stronstad reaches, which makes such a sharp dichotomy in defining the meaning of Pentecost, between the forming of church (the expression of *koinonia*) and the sending in mission. However, I suggest that his reading assists this study in proposing that Pentecost be read as 'a pivotal event in the *ongoing history* of the charismatic activity of the Spirit among the people of God' (2012, p.69, italics added). Also, understanding being filled with the Spirit as both a repeatable event and an act of prophetic inspiration, usefully opens up the engagement of this text with its identification in contemporary charismatic usage, as well as in its ongoing ecclesial application. For that reason, at this point the Scriptural examination of the Pentecost account will now be followed by a brief examination of examples of the transmission of the Pentecost story, including Catholic imaging and doctrine.

2.4.3 Pentecost as story of faith and of *ekklesia*: later readings

With Stronstad, I adopt the reading of Pentecost as an historical narrative reporting sacred history and, therefore, understand it to have both 'didactic and theological purposes' (1984, p.xiii). As Maddox puts it, the Acts of the Apostles is 'in every way a book dedicated to clarifying Christian self-understanding' (1982, p.181) and, therefore, it addresses ecclesial concerns and interests of identity and purpose. Thus, as a piece of Scripture, it is also a story of *ekklesia*, that is, story of the church and, therefore, already embedded within the ecclesial consciousness and imagination reflected inwards upon itself. As such, how the Church images itself, and consequently identifies itself, will be evident in the details and form of the story as it is told, including dissonances, standing apart, and re-imaging.

Acts 2 gives account of the post-resurrection and ascension community of believers, their receiving of the Holy Spirit and start of their preaching mission. The later ecclesial re-telling of this passage of Scripture in ecclesial doctrinal interpretations is, unavoidably, from the perspective of the *ekklesia* and its self-understandings. Thus, according to Ormond Rush's account of the hermeneutics of reception,²³ 'a text is dead until it is read', and the making of meaning by the process of reading is also a form of co-creation of meaning on the part of the reader (2004, p.55). In this sense, each ecclesial appropriation or reading of the Pentecost story re-creates it with new meaning(s).

So, for example, in his article, 'Picturing Pentecost', Thomas O'Loughlin (2016) identifies two different images for Pentecost. One is dependent on a certain reading of Acts 2:1-4, and the other upon Acts 1:12-15. The first or 'classic' reading, according to O'Loughlin, identifies the gathered group on which the Spirit came as tongues of fire (Acts 2:3) consisting specifically of the twelve apostles together with Mary. This reading insists that the third person plural pronoun 'they' of Acts 2:1 refers exclusively to the apostles listed in Acts 1:13 and 1:26. As witness to this, he indicates the numerous pictorial images in church history, especially icons, which image twelve men and one woman. This image reaffirms theological identities of the Church as especially apostolic and Marian.

The second image, or 'story' of Pentecost reads that the 'they' of Acts 2:1 includes three groups; the apostles listed in Acts 1:13, and also the two groups of Acts 1:14 and 1:15 these being 'certain women, including Mary the mother of Jesus', and also 'his brothers' or 'believers', numbering 'about one hundred and twenty persons'. According to this 'story', the Holy Spirit descended on many more than just the twelve and included women. This story is not widely told or heard in the Catholic telling, but is more widely engaged with by other Christians, including Pentecostals (Bruner, 1970; Stronstad, 2012). Thus, the lectionary reading for the liturgical celebration of Pentecost (for Mass during the day) inserts the word 'apostles' where the word 'they' is in fact written. A Catholic study bible even inserts this translation of 'apostles' for 'they' to clarify the point in a footnote, 'b', to Acts 2:1 (New Jerusalem Study Bible, 1994, p.731). It is reasonable to question whether the replacement of these words is legitimate, on the grounds of assisting clarity, when they also

²³ A fuller consideration of Rush's understanding of how beliefs of faith are engaged and transmitted, a process called 'reception', is made in Chapter Four.

thereby impose a restricted reading. O'Loughlin rightly, in my estimation, calls for a renewed and enriched 'imaging' of Pentecost to more truly convey its historical richness, and cautions against developing a history which forgets readings of the past, and thereby narrows its own understanding.

2.5 Pentecost in Church teaching: Vatican II

Applied from within a doctrinal context, Pentecost as a trope is also used in Church documents associated with the Second Vatican Council, noticeably *Humanae salutis* (1961), the Apostolic Constitution by which the Council was convoked by Pope John XXIII. In this document, the council is offered as an opportunity for 'a new Pentecost'. It concludes with the petition that the gathering of bishops in council be seen in terms of the Pentecost gathering of disciples.

[M]ay there thus be repeated in the Christian family the spectacle of the Apostles gathered together in Jerusalem... may the divine Spirit deign to answer in a most comforting manner the prayer that everyday rises to him from every corner of the world: 'Renew your wonders in our time, *as though in a new Pentecost*'
(AAS 54 (1962) 5-13; italics added)

Ormond Rush, in *Still Interpreting Vatican II* (2004), notes 'a new Pentecost' as one of the 'slogans' of the council (p.23). He sets this within a reference to Walter Kasper's assertion of the council's intention for 'the renewal of the whole tradition' (1989, p.172). While not assuming to be able to reconstruct *the* meaning of this past event and its documents, Rush does affirm the possibility of attempting to reconstruct 'from our (shifting) perspectives the meaning of their intention' (2004, p.23). That this, for him, depends upon hermeneutical consideration of author, text and receiver (p.24), does infer the hermeneutical contribution of Pentecost as an interpretation of the council and its meaning, which resonates with this study.

The identification of the Council with the gathering of apostles in the upper room, and subsequent in-filling by the Holy Spirit was repeated by, among others, Léon, Cardinal Suenens. In his apologetic for the CCR, ('A New Pentecost?', 1974) Cardinal Suenens, who was one of the four moderators appointed to the Council and later given oversight of CCR, also alludes to John XXIII's use of Pentecost applied to the Council. He rhetorically poses the

question whether Charismatic Renewal is the answer to that prayer and invocation. In terms of Rush's hermeneutical enquiry as to the interpretive potential of Pentecost, Suenens extends the metaphor, by suggesting that Pentecost is realised not only in the council itself, but also as a spiritual fruit of it. Thus, Pentecost is itself present in different forms, and each time, being a form of spiritual in-filling and renewal. What this might mean and how it can be understood directs the enquiry of this study, especially in the examination of testimonies in Chapter Six.

Thus, the Church's readings of the Pentecost account also project *back* upon the Pentecost event contemporary understandings of Church order, Trinitarian theology and sacramental practice. Thus, in the Catechism of the Catholic Church (1992) and *Sacrosanctam Concilium* (SC), the *Constitution of the Second Vatican Council on the Sacred Liturgy*, it is interpreted paschally as a completion and proclamation of the Lord's Passover (Catechism of the Catholic Church (CCC), 1992, n.731; SC, n.6). SC principally identifies Christological, hierarchical and sacramental contexts. The CCC develops this line by articulating in greater detail how this sacramental dispensation (CCC, n.1076) is realised through liturgical celebration. The CCC also identifies this event as one of manifestation: of the Trinity, and of the Church (CCC, n.726; n.732; n.830; n.1076). However, theological emphases vary in the texts as to where and what is manifested, reflecting the theological priorities of their immediate context of use.

Thus, *Lumen Gentium*, the Second Vatican Council's *Constitution on the Church* (LG, 1964), offers a wider, ecclesiological perspective whereby the unfolding of the divine plan has a more cosmic emphasis, which is also consistent with this explanation being situated in the Chapter on 'The Mystery of the Church'. Thus, 'the eternal Father' and creator 'of the whole universe', through the sending of the Son, called together the Church 'already present in figure at the beginning of the world' (LG, n.2). The Church then is also the 'kingdom of Christ already present in mystery' (LG, n.3), but only as a seed and beginning (LG, n.5). The sending of the Spirit at Pentecost is for the sanctification of the Church and all believers (LG, n.4), unifying and directing it through both 'varied hierarchic and charismatic gifts' (LG, n.4).

In SC, n.6, the Pentecost story becomes one of apostolic succession and teaching, liturgy and sacraments. In LG, n.2, the story unfolds according to

creation, the history of the people of Israel and manifestation of all the just at the end of time. Both are eschatological visions, but each presents the Church in slightly varying relations to the world. Thus, SC, n.6, describes the Pentecost manifestation (Acts 2) as ‘when the Church appeared before the world’, and the response of faith is expressed in explicit ‘communion of the breaking of bread and in prayers’. In LG, n.2, the manifestation of God’s plan is for humanity through ‘the outpouring of the Spirit’. This is the realisation of the ‘universal Church... brought to glorious completion at the end of time’. Thus, an eschatological union is emphasised rather than a temporal or sacramental ecclesial union.

From these examples, it appears that Pentecost is a rich image and theological source for doctrine on sacraments, eschatology, ecclesiology, and theology of sacraments. Its very versatility though, could indicate a fluid identity, such that, as a trope, it seems to lack inherent meaning apart from its immediate context of use. Its application also seems so varied as to contribute to a chameleon identity. Rather than wishing to limit interpretations of Pentecost to any of the above as specific contexts of meaning, I turn now to the proposal that whilst keeping its manifold applications, Pentecost can usefully be also described in terms of what is charismatic.

2.6 Thematic trajectories: incarnation, appeal to origins, rupture and continuity, and *poietic* imagination

The above examination of scriptural sources and their application in ecclesial and doctrinal contexts has shown that as a basis for faith and ecclesial self-understanding, they are also read *with* and interpreted *by* faith. This position works with the proposal of Mark Cartledge that there is such a thing as charismatic spirituality which informs a ‘*charismatic spiritual tradition*’ (2006, p.19, italics added). Whilst acknowledging that within a diversity of different traditions the ‘ways in which the Holy Spirit is located theologically ... vary enormously’ (p.19), Cartledge proposes that charismatic spirituality in varied traditions, is characterised by openness to the workings of the Spirit, though also having contrasting characteristics. These he identifies as both ‘enthusiastic’ and ‘mundane’, reflecting belief in ‘the work of the Spirit to be free and spontaneous as well as, to some extent, patterned and predictable’ (p.19).

Whilst Cartledge works from this basis to describe charismatic spirituality conceptually by identifying four key themes: praise and worship, inspired speech, holiness and empowered witness (pp.25–30), I propose what I call four ‘thematic trajectories’. I propose these to describe charismatic elements that are identifiable from the Pentecost account in Acts, and which I take as the primary ecclesial testimony to the in-filling of the Holy Spirit. By the term ‘trajectory’ I wish to indicate the historical dynamism of the Spirit’s presence and agency indicating an ecclesial dimension, or aspect rather than any fixed identity. Understood in terms of both a personal and ecclesial reality the themes that I propose are incarnation, appeal to origins, rupture and continuity, and *poietic* imagination. In contrast to Cartledge, what I identify by these themes are types,²⁴ as exemplars and similitudes, rather than descriptions, since these better serve the theological question of this study, informing an understanding of *what kind of contribution* charismatic experience can be understood to make through the giving of testimony. Therefore, as themes, they indicate what characterises the charismatic.

2.6.1 Incarnation

The Pentecost account is remarkable for its physicality. The in-filling of the Spirit is associated with ecstatic speech, and praise, behaviour as if drunk, the active speech-making or testimony of Peter. There is also the consequent formation of community centred upon meeting to pray in the Temple and each other’s houses, and breaking bread in fellowship. In only one chapter, the ‘event’ character of spiritual in-filling at Pentecost is extended to describe a transformed way of life centred upon faith.

I use the word ‘incarnated’ rather than ‘embodied’ to describe this at this point in the study, but later ‘embodiment’, ‘embodied’ or ‘bodily’ will be also be used. The distinction lies in that ‘incarnated’ has more specifically theological applications, which will be drawn on here. Thus, for example, the papal encyclical *Redemptoris Missio* (RM) applies its use with a missiological interpretation, when referring to those ‘able to incarnate the faith in their own environment and proclaim it to other groups’ (RM, 33). RM employs the term presupposing a Christological context. In contrast, James Nelson in, ‘Doing Body Theology’ (1992), approaches the matter from embodied human

²⁴ By ‘type’ I mean an exemplar or ideal also having ‘a prophetic similitude ...of another thing, or of another class’ (Concise Oxford English Dictionary, 1984, p.1161).

experience, rather than faith in Christ. He offers this as the basis for critical theological reflection undertaken as a 'body-subject', having 'bodily sense of how we are in the world' (p.43). He, therefore, begins with experience as 'filtered through the interpretive web of meanings' (p.43) attached to bodily life. Applying to this the paradigmatic example of Jesus Christ, the reality of divinity taking on a human body enables the reflection on bodily experience to be revelatory of God. As Nelson puts it, this reveals other incarnations, 'the *christic* (sic.) reality expressed in other human beings in their God-bearing relatedness' (p.50).

The affirmation that Nelson makes of Jesus as the Christ (incarnate) serves the present study in that it presupposes a pneumatology as well as a Christology, even though Nelson does not explicitly draw this conclusion. It was the presence of the Holy Spirit that disclosed Christ publicly at his baptism, (Mt, 3:13-17; Mk 1:9-11; Lk 3:21,22; Jn 1:29-34) and the association is also made through the Pentecost event that Christ remains in (the midst of) his disciples and this is revealed first by bodily signs (glossolalia and joyous praise (Acts 2:11-13)). Thus, a truly Christic presence is at the same time a manifestation of the presence and action of the Holy Spirit. Thus, the manifestation of charismatic gifts as gifts both of the Spirit, and the gift of the Spirit itself, are also Christologically oriented, and an expression of things (persons, situations) oriented to Christ. As such, God's plan for humanity in Christ is also revealed, as the body becomes eloquent of divine purpose.

Historically, this is the theological basis for the understanding of the notion of discipleship and following of Christ. There is evidence in the past of greater integration of the experiential in Christian experience also described in traditions of spirituality associated especially with religious life, as *imitatio* and *sequela Christi*. Eugene Rogers notes how in early Greek and Syriac texts references to the Spirit are 'tied to talk of holy places, holy people and holy things' (2006, p.1). He contrasts this to 'modern Christian discourse' in which the Spirit 'floated free of bodies altogether' (2001, p.1). Likewise, Hans Küng, writing on the charismatic structure of the Church refers to the use of an older tradition whereby 'the Spirit is not said to live in a kind of abstract Church as such, but in the individual Christian' (1965, p.23). Küng applies this reading to LG, n.12, and associates this Spirit indwelling with the universal gifting of charismata. Contemporary charismatic experience, with its emphasis upon bodily expression of spiritual realities may be one way in which to reconnect

with this older tradition, and its implications for proposing that all the baptised are anointed and, therefore, filled with the Holy Spirit.

In support of this suggestion, I reference Hocken's observations on the bodiliness of charismatic experience (1976, pp.26-27), and Sarah Coakley's argument for the cognitive apprehension of God in the context of liturgy (2013, pp.131-145). Hocken comments on the importance of 'bodily activity' and 'involvement' in prayer and how, as with the Orthodox, it is accorded a greater place than in Catholic and Protestant worship. Among the forms of bodily expression, he notes hand-clapping, upstretched arms in prayer, the imposition of hands in ministry and speaking in tongues. He identifies these as taking place in corporate worship and is quick to make several observations as to several points of significance relevant to the present study.

His first observation is to discount the ready dismissal of such behaviour as merely imitative, and rather to consider this as a corrective to the body-soul dichotomy that is our Western inheritance. The second notes the senses and gestures incorporated in the discernment of the efficacy of intercessory prayer; and third, how gesture, breathing technique and utterances 'facilitate a release of the Spirit' (Hocken, 1976, p.27). Finally, and with no little surprise, he observes that although oral testimony is a key feature of Pentecostal (and charismatic) ministry and witness, the 'physical details of ministration rarely feature' in these accounts. In this Hocken notes and laments an inconsistency between what is claimed, i.e. 'this is God's action', and what is actually done, which includes the (not inconsiderable) 'contribution of the believer' (1976, p.27).

Coakley argues persuasively for the pedagogy of the 'patient, repetitive, even humdrum practices of liturgy, prayer and service' as a 'complex means of *training* the mind and sense, over time, in order to come in to a right relation with God' (2013, pp.137-138). In support of this claim she turns to the feminist epistemology of Lorraine Code.²⁵ Code asserts the primacy of what she calls 'knowledge-in-relationship' over abstract, or, 'perception-from-a-distance'. On this basis, she proposes that knowing God is not primarily informational, but relational, and thus, 'how the learned, sensual, and social responses of the liturgy might be the parallel and indispensable, modes of coming to "know" the

²⁵ Lorraine Code, 1991. *What can she know? Feminist theory and the construction of knowledge*. Ithaca and London: Cornell University Press.

divine... more naturally analogous to encountering and loving and knowing a *person...*' On this basis, it is possible, she adds, to form an 'ongoing "knowledge" by acquaintance, founded in trust and sustained by repeated acts of adoration and worship' (p.140). This understanding of, and argument for, relational knowledge of God, developed over time and through bodily practices of prayer offers an epistemology in support of Hocken's claim for the holistic and unitive qualities of charismatic bodily prayer, as well as a relational dimension, that is of equal significance.

Thus, taking spiritual experience as the primary evidence of divine activity, visible signs create the objectivity needed to counter-balance subjective experience (Tugwell, 1976, pp.152-155). These signs of the Spirit, corporately approved and witnessed to in the giving of testimony,²⁶ identify what is discerned as being of the Spirit and, therefore, considered 'right belief' (Hocken, 1976, pp.34-36). This reliance on signs also makes Pentecostalism a very embodied expression of faith. In this sense, its similarity to Catholicism's sacramentality has been noted (Tugwell, 1976). Indeed, the eminent historian of Pentecostalism, Walter Hollenweger, even notes that 'Pentecostalism has clearly recognisable and historically traceable Catholic roots, in particular its belief in two worlds (a supernatural and a natural)' (1996, p.194). In effect, charismatic experience that is both spiritual and bodily is a defining feature of a Pentecostal theology, according to Hollenweger and Hocken. How far this applies to Catholic charismatic experience remains to be explored in this study, in Chapter Six.

2.6.2 Appeal to origins

In his address, Peter cites the prophet Joel and the Psalmist, to both explain and endorse the behaviour of the disciples and apostles upon being filled with the Holy Spirit. This appeal to Scriptural sources also connects his contemporary experience to Jewish tradition and teaching. As a source of validation, however, it not only connects the first Christians to a past tradition but indicates a connection that invokes a new meaning looking ahead, since it is on this basis that the new working of the Spirit, manifest at Pentecost, is explained.

²⁶ Stronstad's description of Peter's speech (Acts 2: 14-21) could also be described as testimony: Peter testifies to the saving action of Christ by interpreting the marvels of Pentecost in the descent of the Holy Spirit and subsequent ecstatic speech, and euphoria: 'these men are not drunk, as you suppose' (Acts 2:15).

Most essentially and broadly the 'appeal to origins' means the reliance on, and reference to, Scripture as the basis which supplies much vocabulary but most importantly the authority of divine revelation itself in the Word of God. This is communicated principally through what is understood to be 'apostolicity', that is, related to the first witnesses of the Gospel event of the life of Christ (Congar, 1957, pp.352-355). This understanding of the basis and transmission of revelation is shared by Catholics and Protestants alike, but Catholic understanding adds to this the theological category of Tradition, by which Scripture, Church teaching and life are understood to form a 'single sacred deposit of the Word of God' (*Dei Verbum*, n.10) being passed on and communicated. While 'tradition' in its common usage refers to what has gone earlier being handed down especially by oral tradition or practice (Concise OED, 1984, p.1135), the fuller, Catholic usage described above will be what is meant when using the term in what follows, unless otherwise stated.

Tradition, therefore, includes the concept of apostolicity, but is also wider and more complex, encompassing social and cultural contexts. However, it holds at its heart an appeal to what has gone before, and connects the originary revelation, in the present case, the incarnation of Jesus Christ, and Scripture, to every successive generation of believers. The ecclesial transmission of faith and its contents is also understood to operate under God's agency, specifically, that of the Holy Spirit. Tradition, therefore, needs to be accounted a key feature in Catholic understanding of the contextualising of charismatic experience which is also an experience of the Holy Spirit. This dimension of the appeal to origins, which requires exploration in the context of a Catholic understanding of tradition, will be examined more fully in Chapter Four.

An appeal to origins understood in terms of tradition as outlined above is, therefore, more than simply an appeal to and for authority. It is also an attempt to articulate the *living* connection between the originary (Gospel) event and the present and thereby to interpret the present in the light of this event. This trajectory is exemplified in the appeal of Peter's speech on the day of Pentecost, when he explains the ecstatic speech and behaviour of the disciples in terms of a prophecy. 'These men are not drunk as you suppose... On the contrary, this is what the prophet was saying' (Acts 2:15,16). The desire to connect and interpret the present with a past and founding or originary event is, I hold, not just a feature of tradition, but also identifiable with the prophetic. This is explained below in relation to the next thematic

trajectory, which is associated with the appeal to origins, as it too articulates an aspect of the relation of persons to temporal and eternal realities.

2.6.3 Rupture and continuity

As has been argued above in the examination of Pentecost, it is not simply an event that marks a new beginning. It is also a reference to the faithfulness of God and the continuing unfolding of God's plan of salvation. Both aspects are contained in it. The 'rupture', as the disciples leave the house where they had been, in a sense, contained, and their witness to the new thing that the Lord is doing, and baptising new followers is but an expression of continued faithfulness to all that has been revealed in Scripture and in Jesus Christ.

The human and divine encounter at the heart of 'experience' as it is understood in the present study, is also, in the charismatic tradition, identified as a dimension of prophecy. The prophetic dimension and aspect of the Church is understood to be not only one of the three *munera*, or offices, of Christ and, therefore, also properly belonging to the whole Church (Ekpo, 2015) and to the laity (Congar, 1957),²⁷ but is also a manifestation of the agency and characteristics of the Holy Spirit. The prophetic as an in-breaking of divine power, knowledge and love, is always taken to be simultaneously confirming of faith and challenging to it, as Congar's treatment of the subject in relation to reform and renewal in the Church explains (2011). This too is taken to be a characteristic of experience of the Holy Spirit that is also charismatic, and taken as an encounter and event of life-changing significance. But the change and newness of outlook and understanding is often made upon a re-appropriation of the beliefs and understandings of faith that preceded it. Thus, there is change that involves conversion, a *metanoia* that is personally transformative, but is also characterised by a deepening of already existing faith.

Both the appeal to origins and idea of rupture and continuity have similarities with what has been termed '*ressourcement*', meaning the 'return to sources' in theology promoted by the European Catholic *nouvelle théologie* of the twenty-first century. Among these, Marie-Dominique Chenu explained the re-awakening of different eras to the gospel in terms of 'rupture' (Gray in Flynn and Murray, 2012, p.214). However, the chief of these similarities is the

²⁷ In fact, Congar structures his entire work on the laity, '*Jalons*' on this construction. This work pre-dated Vatican Council II, and Ekpo (2015), citing Rush, 'Offices of Christ', p144, argues for Congar's (among other theologians) contribution of this to the Council proceedings and documents.

association that is also made of *ressourcement* with renewal (Flynn and Murray, 2012). The articulation of this in terms of the prophetic dimension of the Church was made by Yves Congar in '*True and False Reform in the Church*' (first published 1950, re-published 2011) and Congar's definition of how this prophetic dimension is active will be explored more fully in Chapter Four to more clearly identify what is understood in the present study to constitute the relation of the prophetic, renewal and charismatic experience.

2.6.4 Poietic Imagination

Upon being filled with the Holy Spirit, the first impulse was to communicate this. In order to do so, some sense had to be made of what they, the disciples had experienced. Their first articulations to this effect centre upon Jesus Christ. He makes sense of what they have experienced. Creatively, and imaginatively Peter invokes Scripture to express this. The disciples and apostles also use actions like baptising, and breaking bread to creatively express, and make sense of their faith in Jesus.

I borrow the term '*poietic imagination*' from a theologian of theories of reception, Ormond Rush (2009). He uses it to describe how faith makes sense of revelation (p.226). He does so in the context of describing the functioning of tradition, reception, and the role of the '*sense of faith*', a term also referred to according to its different contexts and objects as the *sensus fidei* (sense of faith), *sensus fidelium* (sense of the faithful, plural) and *sensus fidei fidelis* (sense of faith of an individual). I explore the usefulness of the application of these terms for an understanding of the functioning of testimony in the process of communicating charismatic experience, in Chapter Four.

'*Poiesis*' is the Greek word for 'creating', 'making' or 'doing'. It evokes concepts of agency, creativity, development, and, I hold, is aptly applied to the Person and agency of the Holy Spirit, including in charismatic experience. Rush, quoting Schökel and Bravo (Schökel and Bravo, 1998, p.170) states, '[W]hat was written with imagination must be read with imagination' (Rush, 2004, p.69). As with Scriptural exegesis, things of the Spirit must be taken spiritually. For this to be true, there is a presupposition and acknowledgement of the agency of the reader. This is the position of *poiesis*: it signals the creative agency or at least co-agency in making meaning. The Spirit is

acknowledged in the Nicene Constantinopolitan Creed as Lord and 'giver of life'. Jürgen Moltmann (1992) universalises this quality of the Spirit, theologically grounding an understanding of the Holy Spirit as the 'power of creation and the wellspring of life' (p.35). This enables him to elaborate upon a God who is perceptible in all things, and all things in God. Practically, this theological truth also requires what Rush calls the 'heuristic and integrative resources of the *'poietic'* (sic.) imagination, to both receive and communicate the Spirit in ways that are both creative and practical.

While the operations of this imagination may be conceived as cerebral applied to understanding or insight (Rush, 2001, p.246), it is also, and more significantly, practical in its application, which is how it is realised. Thus, Walter Brueggemann notes, '[T]he key issue in imagination is the extent to which it is reflective of a given and the extent to which it is generative of a new given' (2001, p.129, note 5.). Thus, following a reception hermeneutic, imagination follows the paradigm of communication and is generative of 'new worlds', in the sense that Ricoeur develops (1984, 1995), 'giving form to human experience' (1995, p.144). But charismatic experience, as spiritual experience of the Spirit (in the subjective genitive) is also experience of the Spirit as *what* is 'given'. Thus, the revelation of God in the Spirit (of life), apprehended by the imagination *'poietically'*, will be spiritually generative of new insights, understandings, actions and, in some cases the empowerments to see them realised (healings, miracles, knowledge) beyond the natural capacities of the recipient.

Significant for this study, is the explication of testimony as a 'narrative account'. Therefore, it is a short step from *poietic imagination* interpreted theologically that is generative of meaning to prophetic speech that offers 'a narrative rendering of experience or of proposed futures' (Brueggemann, 1997, p.67). Defying the 'evidently given' (p.67) and appealing rather to the metaphorical, ironic, and visionary, it is unsurprising that prophetic discourse has often found itself unheard by the dominant discourse of church and society (Brueggemann, 2001, p.xii). Conversely, attracting followers, it can be perceived by authority as a threat and source of opposition, envisioning change, renewal, reform and conversion. However, it is also the necessary impetus for development, enabling 'vision' beyond the immediate horizon of 'givens'. In these senses, I associate *poietic imagination* also with rupture and continuity, since they both operate by a certain creative disruption that draws

upon an already existing ground of knowledge, and offers new, unanticipated re-configurations, as well as the creatively new. This understanding applied to human/divine relations is also descriptive of the charismatic, as a divine, spiritual gift.

Thus, for example, the metaphorical language of St Irenaeus in the second century can fruitfully be employed to stimulate reflection upon liturgical action and ministry in the Church. Using the image of the two 'hands of God', Irenaeus (McDonnell, 2003, pp.195-199) elaborates the concept of incarnation to be a form of divine revelation, by the agency of the Holy Spirit. By these means God is understood to 'reach' into human history by the visible mission of the Son in the incarnation and the 'visible' mission of the Spirit at Pentecost. The universal operation of the Spirit in the Church is thereby understood to also be the mediation of Christ, and thus, the two, Son and Spirit, work intimately together, issuing from and returning to, the Father. This is expressed in a fourth-century liturgical formula: 'from the Father, through Christ his Son, in the Spirit, to the Father, blessed Trinity, one God' (Vagaggini, 1976, p.116).

The merit of using such physical and bodily metaphors (even acknowledging their theological limitations) is that they indicate a deeper concern for a practical and 'evidenced' dimension to spiritual experience in Christian life (Coakley, 2002, pp.78-93) notwithstanding the possible dangers of appearing to limit divine mystery. In the early Church this was perhaps most notably apparent in the emergence of monastic life. It would later be described as 'following Christ', (*sequela Christi*), embracing ascetical and spiritual disciplines within the context of living according to the evangelical counsels, the Gospel precepts of poverty, chastity and obedience witnessed to in the life of Christ who was poor, chaste and obedient. By these means, following Christ in a practical, lived sense, is at the same time life in the Spirit, and is also a testimony of faith, of *what* is believed.

2.7 Conclusion

In this chapter I have examined key scriptural texts to supply a basis for my exploration of charismatic experience. The examination of 1 Corinthians has shown that the charismatic gifting of a variety of gifts of the Spirit are, '*pros to*

sympheron’, meaning ‘for building up, or edification’ (1 Cor 12:7). As the principle account of such gifting, I have suggested that Pentecost not only marks a new beginning in the life of the early Church, but that, following Stronstad’s argument, is also in continuity and in tension with existing tradition. The application of Pentecost as a metaphor for the Second Vatican Council, and its subsequent use in regard to Charismatic Renewal has been noted. This has established the contemporary, doctrinal and theological context for the following chapters in which I explore both Church teaching on charisms and how the charismatic expresses itself in the specific form of the Catholic Charismatic Renewal in England. The four thematic trajectories have been proposed as identifiers of what characterises the spiritual experience of Pentecost as charismatic.

However, various problems also still exist. It remains to explore more fully the Church teaching on charisms and their use as a form of service and for the building-up of faith. Also, if the identity of CCR, its practices, and its relation to ecclesial structures and teaching are to be better understood it is necessary to examine these more fully. Therefore, in the next chapter I will outline CCR and its practices.

Chapter Three

Charismatic Renewal and the Catholic context

3.1 Introduction

This chapter aims to give a description of Charismatic Renewal through its practices and development. It does so by first describing the origins of Charismatic Renewal, and then through an overview of the development and practices of the Catholic Charismatic Renewal (CCR) within the context of the Catholic Church in England, and in the wider Church, as a new ecclesial movement. It also explores understandings of baptism in the Holy Spirit as the principle and most distinctive expression of charismatic experience. This descriptive overview will then be explored in terms of how it is also a form of renewal, and how this is related to the prophetic expression of faith. The overview will extend back nearly fifty years, since this goes back to the time of CR's emergence in this country. The brief examination of its history will include the pre-Vatican Council II context since this also marks significant developments in the recognition of lay presence and practice, of which the notable International Congresses for Laity of the 1950s and 1960s offer examples. It is intended that this examination will assist the exploration of the relation between CR and the wider Church, and how this has developed both in understanding, and in practice. The history of CCR, such as it is described below is, therefore, to serve this theological and ecclesiological end, rather than to be primarily historically descriptive.

3.2 Charismatic Renewal: origins

As a term applied to Pentecostal-style expressions of Christian faith, the origin of the use of the term 'charismatic' is disputed. Poloma (1986, p.22) ascribes its origin to Oral Roberts in the late 1960s when he proposed it as a term less controversial for mainline churches than 'Pentecostal'. Hocken (1986, p.277) gives the earlier date of 1963 used in 'Voice' magazine. What is generally agreed is its use to describe the influence and shared experiences from classical Pentecostalism²⁸ within the 'mainline' or 'historic' Protestant

²⁸ Recent study has indicated a diversity of origins of what is termed 'Pentecostal', indicating a North American and European bias to the most common histories that attribute its start to Azusa Street in 1906. See McClymond in Robeck and

churches, starting in the US in the 1950s (Hocken, 1994, p.34). The 'mainline' and 'historic' churches are generally identified with Episcopalian, Methodist, Reformed, Baptist and Presbyterian (Anderson, 2006, pp. 101-102; Hocken, 2016b, Ch. 3). To these, the Orthodox and Roman Catholic are added as representative of 'historic churches' of other traditions.

This influence would include baptism in the Holy Spirit, joyous prayer and praise, praying in tongues, the expectation of spiritual gifts such as healing, prophecy and miracles, and the experience of a renewed faith centred upon a living relationship with the person of Jesus Christ, in a Trinitarian context. During the 1970s the title 'Catholic Charismatic Renewal' would arise to describe the loose, informal association of those Catholics who had experienced it. However, the category of what constitutes the 'charismatic' can include expressions of evangelical Christianity as a form of renewal movement, as Johnstone asserts (2011, p.137).

In fact, the very diversity of the use of the term 'charismatic' both complicates and enriches how it may be interpreted. In the present study, what is termed 'charismatic' is examined within Catholic contexts, while acknowledging its provenance as a 'stream' or 'current of grace' with origins outside the Catholic Church (Hocken, 2016a, p.87). As such, accounts of what constitutes baptism in the Holy Spirit from wider, ecumenical sources will also be examined in this chapter. This will be done to maintain a breadth of interpretation which more truly reflects the experience itself as a global and trans-denominational expression of Christian faith. It will, incidentally, also highlight the problems inherent in interpreting baptism in the Spirit only in already existing theological categories of a single denomination.

The term 'charismatic' - even if held by some, such as Yves Congar (1983b, pp.62-63) to be potentially misleading when used within the Catholic theological tradition - has become the favoured term, replacing 'Catholic Pentecostal', or neo-Pentecostal, which had wider currency in the later 1960s and early 1970s (O'Connor, 1971; Ranaghan, 1969). Peter Hocken insists that the 'charismatic' consists of *a stream of grace* that exists apart from, as well as through, denominational affiliation (Hocken, 2016a, p.86–96). This ecumenical perspective does best to open up an understanding of CR that can

Yong, 2014, pp.32-33, and pp. 1-4. However, here Hocken is using the term to refer specifically to classical Pentecostalism, rather than any Spirit-filled Christian expression of faith.

apply equally to all churches in which it is manifest. Hocken, the pre-eminent historian of CCR, also notes that, the

spread of the charismatic stream to the Catholic Church, made possible by the Second Vatican Council, has to be of major spiritual significance, precisely because it represents the first time that a worldwide revival stream of Protestant provenance had entered and been welcomed within the communion of the Church. (2016a, p.87)

The conciliar teaching on charisms will be examined in the next chapter. The significance of CR within the Catholic context is the focus of what follows in this chapter, starting with an account of its historical emergence.

3.3 Catholic Charismatic Renewal and the Church

It has been noted by historians and theologians (Hunt, p.187; McDonnell, 1980, p.208) that unlike many protestant churches, the Catholic acceptance of Charismatic Renewal was extremely rapid. One possible reason for this, given by Stephen Hunt in his history of CR in Britain, is that the speed of its integration was in part due to 'the strategy of its leading advocates' (Hunt, 2009, p.186), who, he claims, intentionally did not challenge the hierarchical organisation of the Church, or its doctrine. The legacy of this strategy is open to debate. It could be merited with easing co-operation between CR as a grassroots movement with the hierarchy. Alternatively, this strategy could open CR to the critique of being overly compliant and risking the loss of its prophetic identity associated with its charismatic credentials.

Another reason for the rapid acceptance of CCR is that 'careful theological attention was given to it almost from the outset' (Hunt, 2009, p.187). Certainly, the earliest accounts identify the involvement of respected theologians and academics, including Edward O'Connor, Kevin Ranaghan and, later, Kilian McDonnell, Heribert Mühlen, Francis A. Sullivan and Yves Congar, to name some of the most significant. All wrote works attempting to give a theological account of what they had experienced and situate it in the Catholic tradition. McDonnell rapidly became one of the leading theologians of the movement, being the principal author of the 'Statement of the Theological Basis of the Catholic Charismatic Renewal (1973). This was a foundational text distributed to the heads of various sections of the Roman curia, explaining the movement.

Certainly, his work, and that of others, gave a rigorous theological and Catholic interpretation of the Pentecostal experience.

Also, within the institutional organisation of the Church, the appointment of Cardinal Léon Suenens, by Pope Paul VI, to the oversight of the CCR was a positive gain for the movement. Suenens had been a voting bishop, in the Council, and, as will be evident in the examination of conciliar texts below, and in Chapter six, he had a distinctive part to play in the inclusion of teaching on the charisms. Suenens was also instrumental in the rapid growth in theological articulation of CR from a Catholic perspective by commissioning of three documents, named after the town where they were written, Malines in Belgium. These were to explore various dimensions of the CR as a stream of renewal. The first of these (Malines I, 1974) outlined the theological and pastoral dimensions and characteristics of CCR, and the second (Malines II, 1978), focused upon ecumenism and the third, written as a dialogue with Dom Helder Camara, social action (Malines III, 1979).

3.4 Catholic Charismatic Renewal in England: arrival and growth

As in the United States, it would appear, according to available sources, the first Catholics in England to experience charismatic renewal were lay people. Bob Balkam, an American layman who had been involved in renewal since its start in Notre Dame in the late 1960s, was invited to Britain together with his family, by Lady Astor, in the early 1970s,²⁹ specifically in order to share the grace he had received (Poole n.d.). This was enabled by Balkam's starting of Catholic charismatic prayer meeting, the first of its kind, at his home in Godalming, Surrey.

At about the same time as the arrival of the American renewal, a separate charismatic stream is noted from British Pentecostal origins, notably via the Hockley Pentecostal Church in Birmingham, and the prayer meeting at the home of Joan Steele in Denton, near Oxford (Hocken, 1992). At the first of these, Peter Hocken, Catholic priest and (later) one of CCR's foremost theologians, and Gabrielle Twomey, a school teacher and later prayer group leader, experienced baptism in the Spirit (Poole n.d.). They would both have contact with Simon Tugwell, at that time a young Dominican, not yet ordained

²⁹ Unfortunately, I could not trace an exact date or year for this happening.

(Newberg and Olena, 2014, p.298), both at Denton and at Spode House where, after what he called his experience of 'manifestation of baptism' (Hocken, 1992, p.40), he led weekends giving teaching on charismatic grace.

The significance of this stream of grace from Pentecostal sources is threefold. It indicates origins that had both a direct non-Catholic and English root. It also indicates a rapid growth of parallel, though quickly mingling streams of Catholic charismatic networks (Poole n.d.): the American source from Balkam, via the prayer meetings in Godalming being specifically Catholic, and the Tugwell-influenced groups tending to be more ecumenical. In relation to this study, the overall significance of these origins is that they appear from the grassroots, from lay people's lived contexts, both Catholic and ecumenical. These origins are not from pastoral strategies or ecclesial initiatives, but were often fortuitous, irruptive and iterative in nature, arising outside of parish or diocesan structures, and oftentimes with no direct clerical involvement in leadership.³⁰

Bob Poole (n.d.), a lay leader in CR from the early 1970s, describes the period of 1972-1976 as the 'honeymoon period' for CR, with an initial outburst of interest and excitement. However, he notes also that for many this was not necessarily an experience which was life-changing. Furthermore, that the developments which followed, including the forming of communities, and the more structured engagement with the hierarchy, marked 'a newer, deeper phase', even if numbers also decreased. Numbers alone are not a true indicator of success, especially since the objective of renewal is integration, to see a renewed Church, but the apparent decline of involvement by laity in CR is of note.

3.5 Ecclesial incorporation of Catholic Charismatic Renewal

None of the growing prayer groups, weekends, days of renewal and later conferences were organised via parishes or dioceses. This indicates a considerable degree of lay initiative, as within the first five years, conferences such as those at Roehampton (1972), Guildford (1973) and Hopwood Hall (1975) were attracting hundreds of people. It was not until the 1976 conference in January, at Newman College, Birmingham, attended by Bishop

³⁰ Although as Poole notes, Dom Benedict Heron and Fr Bernard Leeming had, as early as 1960, had contact and developed friendships with the Pentecostal leaders Donald Gee and David du Plessis.

Langton Fox that the CCR acquired in him its first official representative to the hierarchy (Poole, n.d.).

Bob Poole (n.d.) notes the 'watershed' event of the 1976 Priest's retreat at Hopwood Hall³¹. At this retreat, attended by some four hundred priests, two bishops, and Archbishop Basil Hume, the decision was made to establish diocesan service committees. This was specifically to 'bring about better relations between prayer groups in their area and the local bishop' (Poole, n.d.). It is debateable what consequences this reorganisation - replacing the central role of a National Service Committee, making it advisory, rather than administrative - made. Poole notes an improvement in the relations of CR with the bishops, but also comments on the 'renewal losing a lot of its "prophetic" impulse, as well as much of its early dynamism and drive'. This he attributes to its 'decentralisation'. After this, he notes a decline in the numbers of those involved in renewal (n.d.). However, the overall decline in prominence of CCR from the later 1980s to the time of writing (2017) has also seen a development of more hidden expression within diocesan initiatives and structures, which will be examined in Chapter Five.

It has already been noted above that the numerical growth of CCR seemed to wane from the 1980s, despite the continuance and further development of conferences and communities. However, this apparent decline may indicate a new, more hidden development of CCR. Whereas a growth in CR outside the Roman Catholic Church between 1989 and 2005 has been noted (Brierley, 2006, p.56), within it has seen a decline. Drawing on the notion of 'churchmanship', by which Brierley indicates 'ethos' or style of practice and belief (p.49) he notes that '[I]n previous studies a number ticked both the "Charismatic" and "Catholic" boxes, but the number doing so in 2005 was very small' (p.268), noting just 2 per cent of Roman Catholics identifying themselves as 'Charismatic Evangelical' (p.62).

Evidence for this decline is supported by the Newman Consultation of June 2005, undertaken by the CCR NSC in England, covering England, Scotland and Wales (Newman Consultation, Results from the Questionnaires, 2005). This consultation was circulated within charismatic groups and networks, and

³¹ For a personal, first-hand account of this, see the blog of Stephen Wright, OSB, online at <http://www.stephenosb.co.uk/charismatic-renewal/priests-retreat/> [Accessed 6 April 2014]

via the distribution of 8,000 questionnaires. Of these, just over one thousand were returned. These indicated that the peak decade during which people sampled experienced baptism in the Spirit was 1975-1984 (34 per cent) (p.2). There is also a parallel peak of those who were baptised in the Spirit in this decade for their continuing use of the spiritual gifts of healing, prophecy, tongues, knowledge and other gifts to 60 per cent (p.3), after which there is a steep decline to 10 per cent by 2005. This trend seems to indicate that there is a consistent decline both in numbers of those who have received baptism in the Holy Spirit, and in their exercise of charismatic gifts.

In effect, CR in a Catholic context had been running in England from 1969 until 1976 without hierarchical representation or diocesan structuring, and in that time, it had created myriad Catholic and ecumenical networks³² fruitful in organising events and publications. Over the years these developed and grew in variety, as will be examined below.

3.6 Organisation of Catholic Charismatic Renewal

By 1971 the CCR in America had already established a National Service Organisation. In Britain the need for the creation of necessary 'structures of leadership and channels of information' (Poole n.d.) gave rise, in 1973, to a six-member group representing different national regions. It took several years before they determined their identity being not to organise, but to assist in the communication and networking of charismatic organisations, events and persons. Following the 1976 decision to establish a diocesan structuring of service committees, the National Service Committee has maintained its advisory function to the present time. It has, in fact, come to see its lack of direct intervention and control as a genuine benefit for the free working of the Holy Spirit.³³

3.7 Expressions of Catholic Charismatic Renewal

It is evident from the earliest accounts that the initial form of renewal occurred in prayer groups, or at prayer meetings. These would often be in private

³² The Fountain Trust, founded in 1964 by Michael Harper, an Anglican vicar, was one such ecumenical agency promoting renewal of all the historical mainline churches on the basis of the working of the Holy Spirit in CR. The ecumenical biennial international conferences it organised, as well as the *Renewal* magazine it published were popular among Catholics. The Trust was dissolved in 1980.

³³ From a conversation with Charles Whitehead, a former Chair of the NSC. 04/12/2012.

homes, as in the case of Joan Steele and Bob Balkam. From these often ecumenical meetings, and days of renewal, conferences (including national conferences) were organised, and residential communities, as Poole recounts, and various evangelising initiatives for both youth, and adult faith formation. Although priests and religious were often involved as either participants or organisers, the majority were lay people, and their agency outside of church structures perhaps contributed to both the form and growth of these events and activities. The most significant of these will now be described to delineate their key features.

3.7.1 Prayer meetings and prayer groups

The basic charismatic experience of baptism in the Spirit provides a locus as both event and process that has shaped charismatic events and activities. Thus, from the earliest days of renewal, prayer meetings at which people laid hands on others to receive baptism in the Holy Spirit were popular and significant as spaces and opportunities for spiritual experience.³⁴ It is noteworthy that the informality and minimal need for resources or permission entailed in organising a prayer meeting made it the most immediate form of social contact with renewal, often following personal contact and conversation. In form, it reflects evangelical and Pentecostal roots, with Bible-based prayer, praise, intercession and prayer ministry by lay persons involving the laying-on of hands. In Catholic terms this is neither liturgical, since lacking liturgical form and approval by church authority, nor devotional as a practice of piety. It is prayer that is communal, relational, vocal and active. Requiring no liturgical training or authorisation to lead or participate, this form of shared prayer is ideally suited to lay participation, even with minimal familiarity with Christianity.

Established within a parish context, prayer meetings would often be called 'prayer groups'. Some have benefited from the stability of identity and continuity which the parish context supplies, by having considerable longevity. For example, the Cockfosters Ecumenical Prayer Group is over forty years old. Although it started meeting in private houses, it became established in the parish of Christ the King (Shaughnessy, 2013).

³⁴ Poole notes how rapidly those who had not long been baptised in the Spirit began to set up and lead prayer groups.

3.7.2 Days of renewal and conferences

The development of days of renewal and conferences after the initial forming of prayer groups and networks is unsurprising. As Charles Whitehead, a former Chair of the NSC notes, '[t]he Catholic Charismatic Renewal is not a single unified worldwide movement...it has no formal courses of initiation or membership lists' (Leahy, 2011, p.50). Thus, such events, providing prayer and talks on spiritual formation and use of the spiritual gifts, offered 'an important cradle for Catholic charismatic renewal in this country' (Poole n.d.), especially in the early 1970s. However, this type of formation and networking provided by such events has proved of enduring worth (despite the increased development of digital communication). Conferences of native origin, such as New Dawn (started in 1987), Birmingham (from 1976) and Celebrate (from 1994) have all grown. New Dawn and Celebrate have multiplied in England and abroad and developed as family conferences. There have also been international connections with FIRE rallies from the US being hosted in England from the early 1980s. All of these conferences draw upon international speakers, lay, clergy and religious, thereby strengthening the influence of the international network of CCR.

Increasingly, these conferences have included traditional forms of Catholic prayer (Eucharistic adoration, Marian devotions) such that they may not even be recognisable to some attendees as being in fact charismatic. Philip Knights, in his study of the changing face of Catholic evangelisation notes this and adds, '[f]or some people their attendance at a conference will be a life-changing experience, without them knowing that this is 'baptism in the Spirit' (2007, p.62).

3.7.3 Communities

Whether 'private' or parish-based, prayer meetings and prayer groups have also given rise in several cases to the formation of lay covenant communities, many of which are also ecumenical. Poole notes the earliest examples being that of The House of the Open Door (1976) and the Emmaus community (no date given). Others include Cor et Lumen (1990) which arose out of the prayer meeting at Digby Stuart teacher training college in Roehampton, and Alabaré in Salisbury (1991). However, in England, unlike Europe and in the Southern hemisphere, where communities of large ecclesial lay or 'new' movements

have flourished, communities here tended to remain individual and non-replicable, which appears a regional distinctive characteristic. At the present time, although commented on,³⁵ this has not been explained.

While all have an evangelistic orientation, these communities are also characterised by specific works or ministries. The distinction noted here being whether they are specifically oriented *ad ecclesia*, attracting people to the Church by employing specifically ecclesial practices such as prayer, music, formation (thus, a ministry of the Church) or whether they serve as an act of witness 'in the world'. In this sense, they would witness only indirectly, via specifically Gospel values, such as mercy, justice, etc. An example of this indirect witness would be the Alabaré community which has founded and run several charities for the disabled and for the homeless. An example of the former, direct ecclesial orientation of witness would include Cor et Lumen, which trains people in the exercise of healing and prophetic service, as well as running rallies and services for the same. Another ecclesial witness, is the Maltfriscan Community, which has a Franciscan spirituality, and produces music.

However, none are exclusively communities of 'works' or 'ministries', in the terms outlined above. For example, the Alabaré Community is also characterised by its ecumenical identity and service in the building of Christian unity. In other words, all manifest a diversity of ecclesial orientation and identity both *ad intra* and *ad extra*, that is, both in and from the Church, and both inward and outward facing. This identity and stance is totally in keeping with their predominantly lay composition, and in keeping with the teaching of *Lumen Gentium* (1964), *Evangelii Nuntiandi* (1975) and *Christifideles Laici* (1988).

As an expression of the church, Whitehead identifies in such new communities 'the sense of the community of the baptised which we find in the New Testament and in *Lumen Gentium*' (Leahy, 2011, p.17). For this reason, he prefers the title 'ecclesial movements' as more appropriate than 'lay movement'. That community is rooted in, and expressive of, baptismal identity is certainly valid, but to insist, therefore, that the description is essentially

³⁵ In conversations between the researcher and both Charles Whitehead, a former Chair of the English NSC and ICCRS, and Peter Hocken, a theologian of the history and ecumenical dimensions of CCR. Both were unable to give specific grounds for this fact other than perhaps reflecting a certain national trait for eschewing an excess of organisation.

'ecclesial', with no acknowledgment of the significance of the fact of the overwhelming lay participation, deprives it of an equally essential character.

3.7.4 Youth ministries

The real development and growth of Catholic youth ministry in the dioceses of England was certainly influenced by both American CCR, via the National Evangelisation Teams (NET) set up by Mark Berchem in 1981, and by the Evangelical Charismatic work of the Youth with a Mission (YWAM) teams which were started by Loren Cunningham in 1960. Both these offered resources of formation and evangelistic outreach that contributed to the development of charismatic Catholic youth ministries in England. These included Faith Alive, a youth ministry team founded by Cormac and Fiona O'Duffy in 1989 (O'Duffy, typescript). The youth work consisted of the residential training of teams of young Catholic adults who would then organise and run school missions in Catholic primary and secondary schools. The focus of the work was, therefore, evangelistic outreach, rather than community building or vocational formation.

In 1984 Sion Community had been founded by Fr Pat Lynch and two couples from the Nottingham diocese with a similar structure of discipleship training for community members, the experience of communal living, and with schools' mission work as a focus for evangelistic outreach. In 1989 Fr Jonathan Cotton and Sr Angela Murphy had likewise founded a group in Matlock, the Nottingham Pilgrims, with a similar structure and purpose, however, their work was initially part of the diocesan Vocations Ministry. All three of these examples could be described as 'Catholic charismatic communities', inasmuch as their spirituality expressed in communal prayer was charismatic, and their evangelistic outreach and theological formation was predominantly Catholic. All these initiatives were run with episcopal approval, but existed independently of diocesan structures, as independent charities or trusts, and operated principally within the network of CCR to recruit and advertise.

The later development in the 1990s of diocesan youth mission teams or youth ministries often does not credit their charismatic origins. Thus, the website for the Hexham and Newcastle diocese notes that Bishop Ambrose Griffiths 'established' the youth mission team in his diocese (Hexham and Newcastle

Diocese, 2013). In fact, Fr Dermot Donnelly of that diocese had proposed this to his bishop after meeting members of the Faith Alive Youth Ministry which was working in a school in Washington, near Newcastle, in 1994. Inspired by their work, he collaborated with three members of Faith Alive to develop his vision for a diocesan based youth mission team, which he presented to Bishop Ambrose.³⁶ That Bishop Ambrose had himself been active in CR for many years may have been a contributory factor to his promotion of this initiative.

Likewise, the youth ministry in the Northampton diocese was developed with the support of a bishop who had also experienced CR, Kevin McDonald (in 2017, at time of writing, he is still the representative of CCR to the Catholic Bishops' Conference in England and Wales). Northampton diocese has also supported a residential youth mission team undertaking evangelistic outreach in schools and parishes, from about 2001, with the 'Ezekial Project'. Like the mission teams described above, it modelled a combination of faith formation, practical training, communal living and mission that was new to Catholic youth work in this country, and like those before it, was charismatic in its spirituality.

This model of working continues to develop, and diocesan-run retreat work for youth is probably now more prevalent than residential youth teams who deliver missions: Faith Alive ceased to operate in England in 1994, the Nottingham Pilgrims in 2007 and the Ezekial Project in the same year. However, their legacy remains in that many diocesan youth teams or initiatives for youth are currently run by people who have had experience of CR. Also, some of those who have worked in these teams or youth evangelisation have also gone on to contribute to other areas of evangelisation. Perhaps most notable is David Payne who now heads Catholic Faith Exploration (*CaFE*), a multimedia resource increasingly endorsed by the English bishops, and widely used for adult faith formation. However, although originating out of CR in its organisation and current inspiration, the resource does not announce to this fact in order to increase its appeal and use.³⁷

³⁶ This historical sequence of events is known to the researcher personally due to her working for Faith Alive at the time they occurred. No documented evidence could be found.

³⁷ From a conversation with David Payne, and later also with Kristine Cooper, editor of Good News magazine.

3.8 Contemporary situation of Catholic Charismatic Renewal in the Catholic Church in England

Although CCR has contributed to the life of the Catholic Church in England through conferences, youth ministry, evangelisation, adult faith formation, parish mission work and publications, it remains perceived as marginal. Perhaps the most recent example of its unacknowledged contribution on a national level is its involvement with the Catholic Bishops' Conference of England and Wales evangelisation initiative 'Proclaim '15'. This programme to encourage evangelisation in parishes (Catholic Herald, 2015) was a response to Pope Francis' encyclical, *Evangelii Gaudium*, and inspired by Australia's launch a year earlier of a similar initiative. The programme was launched with the National Catholic Evangelisation Conference in Birmingham, July 2015.³⁸ Apart from the bishops who spoke, the lay speakers and those who provided music and some of the workshops were all people who were then active in, or had been involved in, CCR. No mention was made of this, of CCR, or the inclusion of what a charismatically renewed faith could contribute to evangelisation. Certainly, there may be various reasons for this, including the stated intention of CCR to serve the Church and eventually disappear as the Church becomes renewed. With that end in view, anonymous service can be understood. However, it appears that in CCR and its practices, a significant spiritual and evangelising resource is, for whatever reason, not explicitly identified, within and by the wider Church.

To better understand the reasons for this situation, and before moving on to consider the contribution of charismatic testimony in Chapter Six, it is necessary to examine in greater detail what constitutes and characterises CCR. It will be examined as an ecclesial movement of renewal which has charismatic and prophetic dimensions. To do this, I shall first examine CCR's most distinctive practice of baptism in the Holy Spirit. This will provide insight into how CR describes itself, and how it is understood in ecclesial terms. Therefore, I shall now turn first to examine baptism in the Holy Spirit as the defining practice of CR. I shall then examine CCR's identity as a 'movement' in the Church, and discuss the varied and ambivalent characteristics of movements, and consider how CCR can be understood to be a prophetic element of the Church.

³⁸ The researcher was present as one of the 850 parish delegates.

3.9 Theologies of Baptism in the Holy Spirit

What constitutes baptism in the Holy Spirit as an experience of grace is as varied as accounts of its reception. This can be accounted for by the varied Christian traditions of those who receive it, their particular and diverse circumstances for its happening, and its nature as a 'sovereign gift of God, not dependent on any human merit or activity' (ICCRS, 2012, p.16). The ensuing complexity and diversity of interpretation is well documented by Henry Lederle in his ecumenical systematic examination of the varied charismatic models of understanding (1988).

The term, 'baptism in the Holy Spirit', however, is not uncontested, especially in the Catholic Church. This is partly due to the use of the word 'baptism' which is understood to be a sacrament in its own right. Diverse understandings also exist as to what occurs in 'Spirit baptism', which is also described variously, for example, as the 'release of the Holy Spirit', 'renewal of the Spirit' and 'out-pouring or 'effusion of' the Holy Spirit' (International Dialogue between some Classical Pentecostal Churches and Leaders and the Catholic Church, IDCPCC, 1998-2006, n.227). As the latter document indicates, the preferred use of these phrases by Catholics denotes the distinction of baptism in the Holy Spirit from the sacrament of baptism. However, these expressions also indicate an understanding of what constitutes the experience itself, and its relation to sacramental grace, with differing emphases of interplay between the subjective and objective, the human and divine. Some of the most significant Catholic variants of understanding are examined below.

3.9.1 A release of the Spirit

As a release of the Holy Spirit initiating and maintaining a spiritual renewal in the recipient, baptism in the Holy Spirit is recognised as an authentic spiritual experience in the Catholic Church, even if the Church has no official doctrine on the subject (IDCPCC, 1998-2006, n.218). Though not a sacrament according to Catholic understanding and recognised by all Christian traditions as distinct from water baptism, baptism in the Holy Spirit has been understood in a variety of ways particularly in its relation to Christian initiation and conversion.

Etymologically the phrase is derived from Acts 1:5: 'for John baptised with water, but you will be baptised with (in) the Holy Spirit not many days from now'. The scriptural fulfilment of this prophecy is found in the Pentecost event (Acts 2:4), which describes how the gathered disciples were filled with the Spirit and began to speak other languages, or other tongues (glossolalia). In contemporary practice, it is conferred in response to the request for it by those already baptised, by the laying on of hands, and praying specifically for an outpouring of the Holy Spirit. It may also happen alone, without the imposition of hands, as a result of personal prayer.

Theologically, two schools of interpretation predominate in Catholic understanding. The first, exemplified in the first Malines Document (1974; McDonnell, 1980a), holds that baptism in the Holy Spirit is integral to Christian initiation and, therefore, also normative, and is experienced consciously. Thus, '[w]hen the Spirit given at initiation emerges into consciousness...' (Malines I, III, G 4), there is an awareness of the presence of the Holy Spirit given through the sacraments of Christian Initiation (Malines I, III, F I). While having the advantage of placing baptism in the Holy Spirit within a sacramental context (of the rites of Initiation) and thereby understanding it as normative to Christian experience, this view does problematise the issue of those who do not have such experience (of presence, power and transformation of life) either at or after their sacramental initiation. It would appear to undermine or at least question the authenticity of their Christian identity. Also, somewhat negatively, it would infer that those who do have this experience are, therefore, an elite form of Christian - 'Christian Plus', having a sort of extra validation to their baptism and Christian life.

The second school of thought articulated in a paper approved by the German Bishops' Conference in 1987,³⁹ and supported by the work of Norbert Baumert (2000) emphasises the progressive nature of the Christian experience of the Spirit. Thus, 'the person lives in the continuous "sending forth" of the Spirit by the love of God' (IDCPCC V 232). While acknowledging the continuous indwelling of the Holy Spirit received through the sacraments, especially of Initiation, allowance is also made for repeated giving of the Spirit. This understanding, which emphasises the individuality and particularity of God's gifts of grace, also has the benefit of not restricting these gifts and graces

³⁹ Unfortunately, this document could not be found in the online archive of the German Bishops' Conference, so all quotes from it are taken from IDCPCC V, and numbered accordingly.

exclusively to the sacraments, while at the same time acknowledging their significance.

Positively, both positions share an understanding of the sacraments, and of what essentials characterise a committed Christian life, of the importance of ongoing openness to the Holy Spirit and the Spirit's gifts and acknowledge the significance of the charismatic dimension of the church. However, their difference rests upon certain key factors: the perceived Christian normativity of baptism in the Holy Spirit, and whether or how this should be associated with Christian Initiation and also, how baptism in the Holy Spirit indicates a particular spiritual experience, as described by Pentecostals and those in CR.

3.9.2 Normativity of baptism in the Spirit

Interestingly, the 2012 document issued by the Doctrinal Commission of the ICCRS addresses the issue of the normativity of baptism in the Spirit by identifying it in its generic sense, that is, as what characterises the CR (ICCRS, 2012, p.73) rather than its status as a specific act, or the experience of an individual. In this way, whether or not this grace is for every member of the Church, becomes an issue of purpose as well as of form. Therefore, the 2012 text acknowledges the merit of two positions. The first that CR, like any renewal movement, will cease when the Church is renewed, and in that sense exists 'for' the Church, even as the Church exists 'for' the world as the sacrament of salvation (LG, n.9). As a sovereign working of the Holy Spirit, CCR also finds form within the communion of the church, and thereby becomes identifiable as a movement. It is in this movement, then, that a '*coming alive* of sacramental baptism and confirmation' (ICCRS, 2012, p.74) occurs in the *distinctive form* of baptism in the Holy Spirit. It does not, of course, preclude a coming alive of sacramental grace in any other way, as the Spirit chooses, outside CR. Such as it is, it can relate (this particular grace) to the church as a whole for its upbuilding, as John Paul II affirmed such associations should (1988, no.31) without counting it as a normative *form* of receiving that grace.

As the sacraments of initiation establish identity and vocation, and the application of the grace of renewal is made principally to Christian identity and vocation, it may be asserted that renewal in the Holy Spirit is realised

fundamentally as a renewal of Christian identity and vocation. However, this assertion also requires an honest review of the existing gap in practice between *sacramental* Christian identity (i.e. as baptised) and *experiential* Christian identity (i.e. disciple, follower of Christ).

However, in contrast to Pentecostal understanding, for CCR there is no specific form attributed to individual baptisms of the Holy Spirit. As the ICCRS document expresses it, 'one cannot make a particular way of receiving baptism in the Spirit mandatory or normative' (2012, p.73). And taking the diversity of charisms as illustrative of the freedom of the Spirit, this point is also applied to the spirituality of CR 'that represent(s) a particular way of responding to the grace of baptism in the Spirit but cannot be considered the only way' (p.74).

While ICCRS maintains an insistence upon the non-normativity of any specific form to baptism in the Spirit as an event or as a process, the fact remains that, in practice, the term retains a common understanding and expectation associated with the action of laying-on of hands and prayer, resulting in joyful release, renewed relationship with God in Jesus Christ, and surrender, as well as consequent charismatic empowerment and gifting in life. It, therefore, seems that a discontinuity in theory arises with an attempt to include both poles of understanding to explain all spiritual experience as belonging to the phenomenon of baptism in the Spirit. Charismatic empowerment then becomes identified not with a specific experience alone, but with its outcomes in terms of a renewed Christian life.

Ecclesiology, such understanding identifies the church as the mediator of the Spirit *par excellence*, and as the 'ordinary channel of grace' through the sacraments (ICCRS, 2012, p.75). Whilst not precluding the possibility of God's imparting the Spirit apart from the sacraments, or prior to water baptism (Acts 10:44-48), the traditional Catholic stance theologises first from within the Christian ecclesial context. Thus, there is the association of the action of the Spirit with sacramental initiation and ongoing pursuit of Christian life, whether as a continuous process, or to equip for a new undertaking or new 'state of grace' (as Aquinas posits, *Summa Theologiae*, I, 43, q.6 ad 2). This is in contrast to Pentecostal theology of baptism in the Spirit, which, though taking seriously the theological grounding for this experience in Scripture, prioritises the experience itself over its theological interpretation. In this sense it identifies

the experience of the Spirit in relation to Scripture and the experiences of the Early Church. Identified with the in-filling by the Holy Spirit of the disciples at Pentecost, a direct connection is made with contemporary experiences of in-filling. Thereby, a direct association is made between the event recounted in Scripture, and the experience of Christians today. As James Smith, a Pentecostal theologian, describes how this is articulated in the giving of testimony: 'this is that' (2010, p.51), citing Peter's use of Joel (Acts 2:16, indicating Joel 2:28-32). This interpretation creates a narrative of meaning for their experience, directly connected to Scripture, but it also indicates an innovative and distinctive way of doing theology, that has, I contend, a contribution to make to Catholic theology.

3.9.3 Characteristics of baptism in the Spirit

Baptism in the Holy Spirit is associated with a new coming to life of faith. As such, it has been associated in the Pentecostal and Evangelical churches with 'revival'. Catholic vocabulary prefers the term 'renewal', to describe such reinvigorated faith. It is recognised as the basis of CR, its core experience (Hocken, 1986, p.163) and very 'soul' (Suenens, 2001, p.160). This outpouring of the Spirit is experienced as an empowerment flowing from a fresh appreciation of Jesus Christ in a very personal sense as Lord and Saviour (Hocken, 1986, p.163). Consequent to this, a change in life is noted, especially in regard to the healing of personal relationships, an increase in desire to pray and read Scripture and a new boldness to witness and engage in mission (thus, Sullivan, 1982, p.59; Boucher, 2004, p.6; Scotland, 1995, p.29).

A Catholic witness to the early manifestations and growth of the charismatic movement centred on Notre Dame University in the late 1960s testified, 'what is most remarkable about this movement in its early days is how unexpectedly it arose, and how spontaneously it spread. Most of those who were involved in it at the beginning found themselves taken quite by surprise' (O'Connor, 1971, p.33). It has also been termed 'an unexpected grace, a surprise of the Spirit' (ICCRS, 2012, p.16). In this sense, it can be said to be typical of historical renewal movements, as Sullivan notes, they are often grassroots and initiated by 'the most unlikely people' (1982, p.47).

The growth of this grace is confirmed by Hocken: 'there was the speed with which the charismatic renewal in the Catholic Church was spreading, first in the United States and then around the world...' (2013, p.5). Hocken also goes on to note that speed was likewise remarkable at the highest levels of the Catholic Church. 'The church that seemed the least likely to accept this move of the Spirit welcomed it faster and more explicitly than any other' (2015, p.5). The reasons for supposing a slow or reluctant response by the Catholic Church are concerned with authority as well as doctrinal issues and will be addressed after first continuing to examine the characteristics and effects of baptism in the Holy Spirit.

3.9.4 Effects of baptism in the Holy Spirit

There are other agreed characteristic effects of baptism in the Holy Spirit that O'Connor notes.

Everywhere it has largely the same characteristic effects: the charisms, a spontaneous desire to praise God, a powerful attraction for the reading of scripture, and a warm spirit of fraternal affection for others, all of which find expression in informal prayer meetings.
(1971, p.34)

Commenting on David Wilkerson's widely read personal account of ministry and conversions of gang members, *Cross and the Switchblade*, Hocken notes,

'the emphasis is on God's power, an efficacious love that changes lives... [they] come to a knowledge of Jesus, and a communication with the heavenly Father, as well as experiencing a release from old enslaving patterns by the power of the Spirit.
(1986, p.163).

Hocken also observed,
a rich complex of blessings...and...a new closeness to and love for Jesus Christ, a new joy and peace, a new capacity to praise God, new desire to read the Scriptures, a new power for ministry and witness, a confidence in God.
(p.165)

Finally, he sums up these characteristics as

a new level of awareness of the persons of the Trinity, a new level of knowledge and love for Jesus Christ, a new capacity to praise God and to hear his voice, and a new power in people's lives, both for their own transformation and in ministry to others. (p.192)

John and Therese Boucher (who were students at the Duquesne University retreat weekend in 1967) characterise the effects of baptism in the Holy Spirit as '[o]ngoing personal conversion to Jesus Christ', 'seeking, receiving, fostering, and using the spiritual gifts or "charisms" of the Holy Spirit', 'striving to grow in holiness' and 'evangelization' (2004, p.3). Another participant in the 1967 Duquesne weekend adds,

our faith has come alive, our believing has become a kind of knowing...the world of the supernatural has become more real than the natural. In brief, Jesus Christ is a real person to us...Our Lord and who is active in our lives. We read the New Testament as if it were literally true, now, every word, every line...A love of Scripture... of the Church... a transformation of our relationships... a need and a power of witness beyond all expectation...The initial experience of the baptism in the Holy Spirit was not at all emotional, but life has become suffused with calm, confidence, joy and peace...We have also been showered with charismata.

(Gallagher Mansfield, 1992, pp.25-26)

What is of note about the progress of CCR is the ongoing consistency of experiences of baptism in the Holy Spirit, which retain recognisable and defining features, as described above, after nearly 50 years from the first accounts in 1967. Also noteworthy is the fact that despite considerable reflection by trained theologians, baptism in the Holy Spirit is neither received nor defined doctrinally by the Catholic Church⁴⁰ even though its visible effects (in the form of CCR, and other new movements) have been lauded by all the pontiffs since its appearance, as will be discussed below.

3.10 Charismatic Catholicism – Movement or current of grace?

What is understood as 'Catholic charismatic' and is identified as such also needs clarification. Its first appearance is generally located in the late 1960s.

⁴⁰ As P. Hocken notes, 'there is no teaching of the Catholic Church on Spirit-baptism as such'. Baptised in Spirit – an eschatological concept: a response to Norbert Baumert and his interlocutors. *Journal for Pentecostal Theology* 13.2 (2005) p.258.

Suenens (Malines I, I, A.), Pope Francis (2015), and the International Catholic Charismatic Renewal Service (2012), focus the origins of this current of grace within the Catholic Church on the event of the 1967 Duquesne weekend retreat, at which Catholic university students who had heard of the blessing of baptism in the Holy Spirit practised in Pentecostal churches, wanted to experience it for themselves. They prayed for and received it in the form of ecstatic prayer, praying in tongues, an increased love of Scripture and an overwhelming sense of the love of God. However, as will be examined below, the sources of CR existing outside the Catholic Church and pre-dating the Duquesne weekend both enrich and complicate such a simple explanation of a single-event-explanation. This is also true of the most common labels used to describe what CCR is. The first of these is 'movement'.

Most commonly the term 'movement' is applied, but not without contention. This term infers some basic requirements that do not apply to the local, regional and international activity that is 'charismatic'. The first basic requirement of a founder (Faggioli, 2016, p.3) is lacking, and also having a particular charism handed on from founder to followers. In contrast, Catholic Charismatic Renewal (CCR) is insistent in its claim to have 'no human founder' (Hocken, 1986, p.156; 2007, p.146; Whitehead, 2003, p.3), but rather sees itself arising from a 'sovereign' act of God (Whitehead, 2003, p.3) in human history.

Certainly, there was human involvement, but it was of an 'uncoordinated and humanly haphazard manner', without 'planning or prior acceptance of doctrine' (Hocken, 1986, p.157). It drew on the Pentecostal experience of baptism in the Holy Spirit, and subsequent renewal of faith, but did not choose identification with Pentecostal communities, insisting on maintaining Catholic identity. Among others, Hocken (1986; 1994; 1996) and McClymond (2014) offer some of the best historical readings of the emergence of the charismatic from Pentecostal origins to their appearance in the mainline historic churches, including the Catholic Church. These have informed the above description of CCR's origins.

However, since its rapid growth and development in the early 1970s CCR has identified itself as a movement, and embraced loose structures, varying

according to national temperament and choice,⁴¹ able to form an international council (International Catholic Charismatic Renewal Services) with elected president. This has facilitated encounters with representatives of official Church bodies and enabled international gatherings and official recognition. As such, CCR has been placed under the oversight of the Pontifical Council for the Laity and classified among the new movements of lay communities and fellowships or covenant groups (Pontifical Council for the Laity, 2015).

The advantages that this has afforded include papal recognition by the last four popes, all of whom expressed appreciation for the contribution CCR has made to the Church. For example, the speeches of Paul VI at Grottaferrata in 1973, of John Paul II at the feast of Pentecost, 1998, Benedict XVI, 2006, and Francis at Pentecost 2014. However, this benefit is not without the disadvantage of appearing 'pigeon-holed' as being one group among many. In contrast, its self-understanding is rather to be a 'stream' or 'current of grace' *within, and for the whole Church*, rather than a distinct group, being merely part of the whole; and one group among many others. Thus, Pope Francis, quoting Léon, Cardinal Suenens, at the 2015 Pentecost international meeting of CCR identifies CCR as a 'stream of grace' (Pontifical Council for the Laity, 2015). Likewise, Hocken identifies CCR as a 'current of grace' which, like the Pentecostal and other charismatic experiences in various churches, is best understood as a 'stream of renewal' (1986), that is, it is a working of the Holy Spirit serving the Church at large. It is, therefore, also ecumenical, since it has emerged historically free of denominational boundaries, and sharing many similar characteristics in each.

The significance of this distinction is not just one of history, but of theological and ecclesiological consequence. The issue is whether as a free, unconstrained working of the Holy Spirit, baptism in the Spirit, and the ensuing reception and exercise of spiritual gifts is a challenge to all churches for renewal in the Spirit, or whether the grace is understood primarily in terms of existing denominational ecclesiologies. Thus, O'Connor's reluctance to continue using the term 'Pentecostal Movement', or 'Pentecostal Catholic' (as do the Ranaghans, 1969), (O'Connor, 1971, pp.31-33) presumes that this grace 'takes on diverse expressions *according to the doctrines and comportment of each* [church]' (O'Connor, 1971, p.32, italics added). In this reading, the interpretation of what baptism in the Spirit signifies depends upon

⁴¹ Ref. footnote #6.[I think it would be better to repeat the footnote in full.]

already existing theological understandings or doctrines of grace, initiation and conversion, with no necessary expectation of how the grace itself may contribute to the development of such doctrine.

Indeed, a consequence and danger of such understanding, is to see the agency of the Holy Spirit as sectarian. Such a view would then interpret CCR as a Catholic movement within the Catholic Church, understanding it self-referentially and in terms of Catholic theology alone. In contrast, acknowledging the Pentecostal contributions to what was received in the Catholic Church during the course of the twentieth century is also to acknowledge the unifying action of the Holy Spirit from a non-Catholic source, expressed in non-Catholic terms. Theologically then, as well as being understood as ecumenical, the charismatic dimension is also prophetic, indicating a future, eschatological reality, since full ecclesial unity is a future reality, present only in anticipation. And such future orientation defines the prophetic dimension of the church, as Congar notes (2011, pp. 176-191).

3.10.1 Catholic Charismatic Renewal and the New Movements: charisms and the charismatic

The Pontificate of John Paul II saw the first and clearest enunciation from church authority on the status and role of the new movements, including CCR, in the life of the church. In May 1998, Pope John Paul invited all the new movements and communities to Rome, to celebrate the feast of Pentecost. On that occasion he addressed them, speaking of their place in, and contribution to, the life of the Church. As an historian of CR, Hocken (2007, p.146) notes the 'huge claim' the Pope made when he identified the 'renewal thrust' of the Second Vatican Council with the working of the Holy Spirit who 'radically changes people and history'. It was also at the Council that 'the Church rediscovered the charismatic dimension as being essential to her identity' (Hocken, 2007, p.146). This rediscovery, he continues, is realised also in 'the remarkable development of ecclesial movements and new communities. The enormity of this claim is that it affirms the new movements as an authentic expression of an essential dimension of the Church itself: the charismatic dimension. It also locates this expression historically and theologically as being of this time and arising out of (and being rooted in) the Council itself, and its historical contextuality.

Although expressing elements of renewal, not all of the new movements would self-identify as being 'charismatic'. However, the theological point still holds, namely that they do identify themselves with a charism, principally received from a founder or foundress (Leahy, 2011, p.15; Hocken, 2007, p.147). For those movements founded before the Council, influences would include the 'renewal currents in biblical studies, in ecclesiology and in the lay apostolate' (Hocken, 2007, pp.145-146). Thus, for example, the Focolari movement founded by the lay-woman, Chiara Lubich in 1943, was established to foster unity especially through ecumenism. The latter influence and the growth in ecumenism that followed the Council also find a place in the post-conciliar rise of the new movements. Even acknowledging some of the contradictions and complexities identified by Faggioli, which resists any simple identification of the movements with a purely pro- or anti-conciliar stance (2014, p.14), the association of Second Vatican Council to the rise of these movements is, as has been shown above, widely uncontested.

However, what is essentially charismatic is associated with the new movements in more than one way. First, as Ratzinger noted (1998, p.46-47) their founding is generally by a charismatic leader, and, forming communities, take their inspiration from the life of the founder. This is realised in the pursuit of the Gospel in the context of the wider Church. As Leahy notes, (2011, p.15) the building of community by 'spiritual affinity' comes about through the communicative capacity of charisms which lies in the attraction of the 'charismatic leader', and in what they are 'doing, promoting saying and writing'. Often these leaders are lay persons.

There is also the understanding of charism that is associated with a particular spiritual gift in a movement or community in service to the whole Church. Hocken (2007, pp. 146-161) identifies principle characteristics of the new movements through these gifts. These include their lay character, the inclusion of families, an emphasis on Scripture, evangelisation, renewed and participatory liturgy, an ecumenical dimension and a love for the poor. All of these can find expression in CCR, in varied ways, even without the benefit of the central organisation and structure that many of the other new movements have, as well as their specific 'charism' identifying them with identifiable works. In sum, these features are for Hocken 'characteristics of the post-conciliar Church' (p.147).

The richness of this spiritual diversity as an asset and essential feature of the Church is noted also by Cardinal Joseph Ratzinger. He cites them as 'schools of freedom, of this true freedom', by which he means the freedom in the Holy Spirit to embrace both diversity and maintain unity, expressing the authentic life of Christ (1998). According to this reading, the new movements are oriented theologically toward the whole Church, expressing in themselves the authenticity and diversity that belongs to the whole. However, such theological insight does not address two critical points. First, that as a movement of renewal, the new movements also exist as a challenge to existing order and structures, even if only in challenging them to greater authenticity. Second, in practice, the last 50 years has shown how non-ideal these movements can be in the functioning of their own structures and communities. Csordas provides an insightful anthropological and sociological critique of this (1997), and Church Tydings' (1999) perceptive historical and theological critique also makes sound observation of the dangers of charismatic leadership and non-accountable structures. Returning to the concept of renewal, it is advantageous to now examine this term in order to better understand it, and how what is charismatic, is also an expression of renewal.

3.10.2 A form of renewal or revival?

Even as baptism in the Spirit may aptly be described as an 'intervention of the Holy Spirit', so too, it can apply to the whole charismatic movement, as Sullivan notes in his study on charisms and charismatic renewal (p.47). Such intervention, Sullivan goes on to describe as having 'the spontaneity and unpredictability that are typical of the charismatic'. These irruptions of the Spirit, he holds, have appeared throughout the church's history. They are, he also notes, for the most part 'grassroots' 'renewal movements' for the benefit of the whole church, and often led by 'the most unlikely people' (p.47). The historical outline given above of the English context confirms this. None of the people who are responsible for the emergence and development of what are now key evangelistic ministries and organisations started with episcopal appointment, or theological credentials. The irruptive character of the initiatives they led, and the relation of them to existing ecclesial practice and structures requires further clarification. For this, I turn now to examine CR as a form of renewal, and how this is related to, but distinct from, revival.

Hocken (2016b, p.56) identifies renewal as 'a process within the churches in continuity with the past that involves a return to biblical roots and first principles producing new life for individuals, communities, and churches'. Renewal in this understanding is, therefore, about continuity and retrieval of tradition more than it is about novelty or innovation. It also infers looking forward as well as backward, on the basis of historical continuity, but also in an eschatological perspective. As such, in a Catholic historical context, it is clear how appropriately this term has been applied to the charismatic movement since it appeared in the late 1960s.

During and after the Second Vatican Council the word 'renewal' was used widely. Hocken notes, '(p)eople all over the Catholic world were talking about renewal: renewal of the liturgy, renewal of catechesis, renewal of religious life, renewal of parish life, etc' (1981, p.38). This would be in accord with the contemporaneous '*ressourcement*' (returning to the sources) and '*aggiornamento*' (bringing up to date) which were also invoked as thematic to the spirit of the Council. The first of these indicated a return to the fonts of the faith, especially in the practices of the Early Church and the texts of the patristic writers, the early 'Church Fathers'. The second invoked the embrace of the present, bringing Catholic practice (especially the liturgy, religious life, and theologies of ecumenism, and inter-faith relations) up to date in response to the modern context. Perhaps *Gaudium et Spes* (GS, 1965), the Pastoral Constitution on the Church in the Modern World, best illustrates the new ecclesial self-awareness of a Church needing to be in dialogue with the world.

There is also insight to be gained from considering, as does Hocken (1981; 2016a), the complementary relationship between renewal and 'revival'. Renewal 'always has reference to life within an existing order' (Hocken, 1981, p.41). Revival is associated more with the Evangelical and Pentecostal movements, and its basic meaning refers to a 'coming to life' (Hocken, 1981, p.34), and is often associated with 'dramatic unexpected inbreakings of the Spirit' (2016b, p.56) upon whole groups or individuals, whether believers or not. The suddenness of this inbreaking 'presupposes a discontinuity and a radical newness in God's workings' (p.56). An eschatological expectation is associated with this. This is understood to be evidenced especially in healing and prophecy, recalling Joel 2:28 and its application in Acts 2:17 – 'In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy'. Such descriptions and concomitant expectations sit

very easily with the experience of baptism in the Spirit, and the reception of charismatic gifts.

Although this contrasts with the Catholic understanding of renewal as continuity through a return to biblical roots and deeper engagement with earlier spiritual practices and insights, the concept of revival also complements it. Hocken takes note of this and identifies the necessity of both elements of rupture and continuity. '[A] theology of the church that wishes everything to be continuous without any inbreaking from the sovereign Lord is unlikely to take seriously the ultimate unpredictable inbreaking of the Parousia' (2016a, p.56). Indeed, even the words of Pope John Paul II to the New Movements gathered in Rome for Pentecost in 1998, refer to the action of the Holy Spirit in terms akin to those of revival. 'Whenever the Spirit intervenes, he leaves people astonished. He brings about events of amazing newness; he radically changes persons and history' (Pontifical Council for the Laity, 1999).

Of course, with revival there is also the danger of separation, specifically if it is understood as a new experience of the Spirit which does not have links with past practice and anticipates novelty. Since CR came to the Catholic Church from Pentecostal and Evangelical sources, it is unsurprising that certain vocabulary and, therefore, also concepts, came with it, and these may have contributed to early suspicion or incomprehension or at least misunderstanding of charismatic renewal's place in or potential contribution to the Catholic Church. Thus, Dorothy and Kevin Ranaghan felt the need to explain that

[t]o evangelical Pentecostals, baptism in the Holy Spirit is a 'new' work of grace. In the life of a Catholic it is an 'old' work, yet practically 'new' because...[it] is a prayer of renewal for everything that Christian initiation is and is meant to be.
(1969, p.142)

Hocken's position that it is both 'old' and 'new', inasmuch as it is primarily a renewal of baptismal grace which secondarily allows for creative spiritual innovation as a genuine new working of the Holy Spirit both in the individual and in the wider context of the Church, holds the two realities within a Catholic theological perspective. However, the expressions of 'outpouring' and 'Spirit baptism' among others which came into Catholic charismatic usage from Pentecostal and Evangelical sources remain isolated from mainstream Catholic vocabulary.

The identification of the renewing grace of baptism in the Holy Spirit with Christian Initiation so early in the history of CCR has greatly advanced its acceptance by ecclesial authority. First, this understanding has emphasised the personal, but not individualistic, dimension. Second, it identifies recognised, sacramental roots. Third, and as a consequence, this allows it to be interpreted in terms of ecclesial ordering. As such, it articulates a grace that is normative, universal, and not divisive or elitist. It works within the existing ecclesial order, and as such is compatible with the accepted understanding of renewal and the functioning of charisms in terms consistent with Catholic tradition, and the teaching of the Council. How this is so will be examined at greater length in the next chapter.

An aspect of renewal that has been adverted to above is that it includes an element of challenge to existing ecclesial structures and expressions of faith. How this is so may be approached in various ways, including subjects already referred to, including the role of the laity, ecumenism and development of theological insight. I wish, rather, to explore one element of challenge which is identified with the 'prophetic'.

Congar's work *True and false reform in the Church* (2011, first published in 1950 as *Vraie et Fausse Réforme dans l'Eglise*) provides an unsurpassed examination of prophecy and the prophetic in the life of the Church, specifically engaged to enquire how to discern true from false renewal and reform. This work, therefore, provides useful definitions and insights to assist the present discussion.

3.10.3 The prophetic and 'renewal'

Baptism in the Holy Spirit, as central to the present studies exploration of charismatic experience has, as a key feature, the effect of imparting a new, or 're-newed', perception of truths of faith, and the personal relation to the divine. It is now pertinent to ask what benefit this actually brings. First, it is asked in terms of renewal of faith as a lived, personal reality within an ecclesial context. In his prescient work on ecclesial reform, *True and false reform in the Church* (2011), Yves Congar proposes that prophets (or, 'reformers' as he also calls them, to distinguish from the inspired prophets of Scripture) be 'twice-born' (p.169). Such persons, he claims can, in relation to the divine, 'speak of a

living reality that (they) know personally', these people are those who 'have had an experience about which they share their amazement' (p.181). Congar's description and elucidation of what he means by this term, is prescient,⁴² because he was writing nearly 30 years before being 'renewed-in-the-Spirit' was a concept for Catholics, and key features of being 'twice-born' as he describes them, are shared by charismatic experience as it has been described in the present study. Congar associates the quality of being 'twice-born' as necessary for ecclesial reform, which in the present study is described by the word 'renewal'. In practice, re-newal as *renovatio* also requires, like Congar's definition of reform, an adherence to tradition and includes an openness to new initiatives.

3.10.4 Being 'twice-born'

First, Congar identifies such persons as those whose fidelity in faith 'goes beyond conformity to the status quo' (p.169). Critiquing the 'status quo' as the uncritical engagement of living by baptismal grace alone. Quoting Romain Rolland, he scathingly describes these many 'nice people' as,

all the lazy believers in the churches – clerics and laity alike – who don't believe anything by themselves but remain sprawled out in the barn where they have been cooped up in front of a manger full of convenient beliefs that they only have to take and chew on.
(p.170)

It is worth quoting Congar's description of this state, to get the full savour of his disgust, and thereby appreciate his sense of the needfulness for the inclusion of the 'twice-born'. They are not mere ornaments, but truly essential to the spiritual health of the Body of Christ. He also identifies the weak points of living *only* (this point is crucial) in conformity to received ideas. Such faith is, he claims, likely prey to formalism, and is subject to 'ecclesial structures [which] are poorly adapted to the needs of the world' (p.170). In other words, ecclesial structures alone are insufficient to respond to historical contexts. In contrast, twice-born persons are 'born into some kind of new perspective' (p.169), not uncritically following the (faithful) flock by habit alone. His use of

⁴² Congar in fact borrows this term from William James' *The Varieties of Religious Experience* (1908). However, James uses the term to distinguish between optimists and pessimists and so his meaning does not apply here.

the word 'perspective' is associated with a new awareness of context, both ecclesial, and societal, informed by faith that is personal, and not mere custom. Therefore, this is not about an exceptional experience that serves the individual alone, but is, rather, realised within a communal (ecclesial) context and with 'creative power'. As Congar notes, 'history has shown that being a saint isn't enough to change the 'state of affairs' (p.169). Therefore, Church teaching, tradition and individual sanctity by themselves still stand in need of 'the sap of Christianity', as he calls the Holy Spirit (p.169), who is active in the 'twice-born'.

Clearly, Congar is not inferring a second sacramental 'birth', as at baptism. The expression is reminiscent of Jesus' instruction to Nicodemus, on the need to be born 'anew' (Jn 3:7), as the Greek ἀνωθεν (anōthen) can be translated (Nestlé-Aland, 1998, p.253). Such persons are 'born of the Spirit' (Jn 3:8) and are able to discern the movements of the Spirit (Jn 3:8). Congar's expression understood in these terms is more akin to a form of conversion, awakening, or, 're-newal', not doctrinally defined, but of a spiritual, psychological and moral order (2011, p.170).

Thus understood, being 'twice-born' also describes the evidence of testimonies in Chapter Six. They present affective and spiritual experience to express intimate personal faith in Jesus Christ. This includes a powerful sense of personal transformation and conversion. Their experience is also expressive of liminality: their voice is that of those whose story will not get 'written up' in official histories, whose language is that of a non-hegemonic group. However, by interpreting them as 'voices' to be 'heard', they have the possibility of contributing to the prophetic dimension of the Church whereby impulses of the Spirit have the potential to be heeded and responded to. However, in practice, as will be examined in Chapter Six, this is not always the case. As Congar notes elsewhere, 'most of the time, initiatives do not come from the centre but from the periphery – from below rather than from above' (2011, p.239). That is, not from the hierarchy, but from the laity.

3.10.5 Prophecy on the margins

To support this claim, Congar cites examples of founders of religious orders who have in some way reformed the Church. These he identifies as being 'at the periphery', the marginal spaces characterised by 'searching and striving for expression', and the place of spiritual growth (2011, p.240). Tellingly, he continues,

in this Catholic Church that is so vigorously hierarchical, not one single religious order has ever been created by the central power. All such initiatives are from the periphery. They are the creation of the simple faithful, pious laypeople, like Francis the Draper of Assisi...
(p.240)

For a more contemporary reading, his examples could easily be substituted by the example of the New Movements in the Church, including CR, and all those who, without affiliation with any 'movement', can be said to have charismatic experience. They too exist on the margins of the Church and offer a prophetic voice, from their lived experience. However, Congar also insists that the wish for ecclesial reform or renewal, as the fruit of this prophetic dimension, requires that there is connection between the periphery and the centre that is relational. Again, Congar identifies the relationship between centre and periphery as reciprocal. There is need for support from the base, if the Spirit's prophetic call for reform while maintaining unity is to be effective, and a corresponding obligation for centralised authority to 'listen to new voices that it is not accustomed to hearing'. Failure in the latter case he identifies as an institutional 'sin' (pp.242-261).

Congar insists on the need for relationship between the periphery and the centre in the ecclesiological model he offers. What has been examined in the present study of the relation between the hierarchic and charismatic dimensions of the Church affirms this. Notably this is so in the case that charisms are to be submitted to ecclesial authority and be discerned by pastors who likewise have the duty to support the charisms of the faithful (LG, n.12). It remains to examine how this might apply to charismatic experience as described in the present study, and to discuss how this may be realised in practice. It is undertaken in Chapter Five and contributes to the thesis that testimony contributes to Catholic tradition.

3.10.6 Renewal and New Religious Movements

The identification and incorporation of CR by the Catholic Church has in part been hampered by an inadequate vocabulary and lack of clear, pre-existing contexts or categories in which to reflect upon it. Certain confusion has also been the result of perceived similarities between CR and non-Catholic or even non-Christian groups. Thus, in 1986 the Vatican Secretariats for Promoting Christian Unity and for Non-Believers, and the Pontifical Councils for Inter-Religious Dialogue and Culture, issued a Report in response to the concern of episcopal conferences 'throughout the world' (Vatican Report, 1986, p.1). This was intended to address the pastoral challenges created by 'sects' and 'new religious movements' (NRMs). However, it could prompt even some Catholics to identify CR, as a new movement, with groups outside the Church (CESNUR: the Centre for Studies on New Religions, 2005). In part, this may be because of the inconsistent use of the terms 'cult', 'sect' and 'new religious movement' (Introvigne, 1999) in these documents, which could then be taken, mistakenly, to apply to CCR. NRM sounds very similar to the term 'ecclesial movement' and 'new movement' which are used interchangeably by Church authorities to identify CCR and other Catholic groups (Pontifical Council for the Laity, 2015).

However, in contrast to the suspicion under which the NRMs are held in general, many of the 'new movements' are often seen with approval by Church authorities. Thus, Brendan Leahy (2011) and Massimo Faggioli (2014) in their works on the new movements, note the advocacy of the papacies of John Paul II and Benedict XVI to promote them and even, in the case of Benedict's pontificate, to have them 'play a central role as part of Benedict's vision of the relationship between the Church and politics' (Faggioli, 2014, p.138). In this capacity they realise their lay characteristic, being oriented to the secular sphere in their apostolate. How this is established theologically will be examined in the next chapter. Some of the tensions and complexities of such an interpretation of what characterises 'laity' will also then be discussed.

There is a marked similarity between CR and some of the NRMs in their styles of worship, activities, use of the Bible, emphasis upon small groups and communities and lay leadership. Thus, the Report of Cardinal Arinze to the Extraordinary Consistory of Cardinals in 1991 identifies the attraction of NRMs as 'their thirst for Scripture reading, singing, dancing, emotional satisfaction,

and concrete and clear answers. The NRMs offer to fulfill people's intense desire for biblical and spiritual nourishment' (n.12). He also notes, '[w]here parishes are too large and impersonal, they install small communities in which the individual feels known, appreciated, loved and given a meaningful role. Where lay people or women feel marginalized, they assign leadership roles to them' (n.14).

Arinze notes these as positive contributions of the NRMs in offering models of practice which challenge parish structures and encourage the formation of laity and promote inculturated liturgy. He even cites CR as positively meeting this need, 'where this is properly integrated into the pastoral program of the Church' (n.36). However, he does not indicate how CR may be 'integrated' into local pastoral programmes, or how the Church may rise to the 'challenge and opportunity' (n.43) of CR itself, when it appears so very similar to what the Church is here being warned against. Arinze acknowledges that the Church should learn from the good practice of the NRMs by critically reflecting upon its own pastoral shortcomings, proposing diocesan programmes of renewed catechesis, lay formation and liturgical renewal.

However, it is questionable how widely these good practices are realised in fact. According the principal role of pastoral discernment to the 'pastors' (meaning bishops) is in keeping with the teaching of the Catholic Church (LG, n.25). However, in reality this practice does not seem to have been able to bridge the gap between the demands of doctrinal orthodoxy which the bishops are tasked to teach and promulgate, and the embrace of pastoral renewal which challenges existing structures and practices. This is an illustration, in Congar's terms, of a problematic relation between centre and periphery in the Church.

3.11 Conclusion

This chapter has described the characteristics and origins of CCR in England. It has been shown that although it has local identity and history, its origins are diverse, both in England and from overseas, particularly the United States. However, as part of the charismatic stream of grace that has emerged in particular forms in the twentieth century, it also has associations with Pentecostalism and the wider spread of Charismatic Renewal globally over

the last 60 years. A particular issue for Catholic CR has been its theological incorporation, both in terms of its organisation, and for the understanding of its foundational expression, baptism in the Holy Spirit. It has been shown that while CR can be described as a movement, its deeper identity as a charismatic expression of ecclesial renewal transcends this definition. As a work of grace in the life of the church, manifest also in many denominations and communions, it also has an ecumenical aspect, and an eschatological dimension, since it points to future fulfilment.

So far, the historical roots of CR have been examined, and so too various Catholic theological understandings of baptism in the Holy Spirit. It remains to describe both the ecclesial and theological contexts into which CR emerged 50 years ago. This description will include a brief examination of the pre-history of the Council, after which a more detailed review of two of the Council's key conciliar texts on the laity and charisms will be presented. This will be the focus of the following chapter.

Chapter Four

Charism and Catholic teaching

4.1 Introduction

This chapter introduces and briefly explores the ecclesial doctrinal context into which CCR emerged in the late 1960s. This is done to situate the charismatic claims and understandings of CCR within the context of Church teaching. Renewal as part of, and an expression of, the charismatic dimension of the Church, is an experience and expression of faith. Therefore, further examination will also be made into the transmission of faith through tradition and the *sensus fidei*, the sense of the faith, since these are also of the lived and charismatic order. This will connect at the end of the chapter with a consideration of the prophetic function of the laity, as they exercise the *sensus fidei*, and contribute to tradition.

Christian doctrine as it has developed is more typically characterised by prioritising the theoretical over the experiential in the transmission of faith. Thus, for example, the General Directory for Catechesis (GDC) claims

the Second Vatican Council set as one of its principal tasks the 'better conservation and presentation of the precious deposit of Christian doctrine so as to render it more accessible to Christ's faithful and to all men (sic.) of good will'...for the teaching of the faith.
(n.125)

However, the distinction is not so clear, since, as will be explained below, the Tradition that together with Sacred Scripture constitute the 'deposit' of doctrine is, in part, also a lived experience of faith which is both reflexive, and communicative, and also describes a process whereby faith is passed on to others.

Charismatic Renewal emerged soon after the Second Vatican Council, (1962 – 1965) and, therefore, it is reasonable to look to the teaching of the Council for its doctrinal contextualisation. This is especially true since it was the first council to directly address (albeit quite briefly) the role and function of charisms. However, since CR and the discussion of charisms at the Council

also directly (though not exclusively) concerned the laity, I shall first set out a brief historical preamble concerning lay status and ecclesial participation.

4.2 The pre-history to the Second Vatican Council

A study of the pre-history of the Council does not justify the view that it alone was the start of a new understanding of the role of the laity, through the exercise of charisms (Congar, 1953; Cardijn, 1963; Vaillencourt, 1980). The many lay movements initiated by the hierarchy to animate the laity with a missionary witness socially and in the work place, such as Catholic Action and Joseph, later Cardinal, Cardijn's Young Christian Workers were founded in the later nineteenth and early twentieth centuries, respectively. However, such structured apostolic activity of lay persons was always 'under the control of the hierarchy and understood as auxiliary to the proper mission of the bishops' (Nilson, 2000, pp.399-400). These activities in turn were the backdrop to Congar's ground-breaking work on the laity (1953), '*Jalons pour une théologie du laïc*' and the developments in the liturgical movement. As will be shown below in the exploration of Church teaching both before and from the Council, there is considerable development in understanding on the action and gifting of the Holy Spirit and the exercise of charisms. However, as has been noted in the previous chapter on the contemporary situation of CCR in the Catholic Church in England, in this country at least, this has not led to a consistent or very developed inclusion of lay charismatic expressions of faith.

Philip Daniel, a layman active in the Church on national and international levels from the early 1950s noted the decade as having 'extraordinary liveliness and expectation' in the Church, and that '[a]n ease came over the relationships between bishops, priests working with organisations, and the laity, which laid the foundations of the realisation of co-responsibility including the laity' (1999, p.84). Certainly, this is the observation of just a single person at the time,⁴³ but it is consistent with the fact that in these years, perhaps in

⁴³ At this time Yves Congar, the Dominican theologian also wrote the first theological treatise upon the laity, *Jalons pour une théologie du laïc*, (Lay people in the Church: a study for a theology of the laity, 1953). However, it is also to be noted that this was written while Congar was exiled and prevented by the Vatican from teaching. He also had some of his writings restricted, including his work on ecclesial reform, *Vrai et fausse réforme dans l'Eglise* (True and false reform in the Church, 1950) which had a significant focus upon the lay contribution. *Pace* Daniel, the 1950s were not so blissful for all who sought greater involvement for laity and increased theological understanding of the role of the laity.

step with the contemporary post-war mood for the establishment of international organisations and events (p.84), the Vatican called for the first two World Congresses of the Laity. At the same time the National Council for Lay Associations in England and Wales was established 'to provide a permanent means by which the bishops collectively might consult the laity' (p.84). Thus, certainly in England and Wales, the institutional church had already established structures (the NCLA being foremost) for lay involvement,⁴⁴ before the Second Vatican Council, and by which the Council's teaching on the laity could later be received.

However, it is questionable how instrumental or effective these structures were in general or were to be in the reception of CR in England, precisely because the expectation for their use was principally consultative and functioned from the top down. At the time of writing, the NCLA is still in existence, and is listed as an agency and consultative body to the Catholic Bishops' Conference of England and Wales (Catholic Bishops' Conference of England and Wales, 2016). The efficacy of this agency to represent lay concerns or assist the promotion of the lay contribution to ecclesial decision-making remains open to question.

The apogee of lay consultation in England and Wales was arguably the first and only national Pastoral Congress, held in Liverpool, in 1980. No other national Catholic event has been preceded by such lengthy preparation. This included processes of data-gathering over a decade, by the various commissions authorised by the Bishops' Conference (see footnote n.43). Over 2000 delegates attended the four-day event (Liverpool 1980, Official Report, p.12). The Congress was convened to 'determine the broad outlines of a national pastoral strategy' (Liverpool 1980, Official Report, p.3). The apparent failure of this aspiration or the success of its legacy is broadly evidenced in the findings of the various sociological and statistical studies of Catholicism and Christianity in the decades since (Hornsby-Smith, 1991, 1995, 1999; Davie,

⁴⁴ From the early 1970s the first provisional Laity Commission was set up, together with Commissions for Justice and Peace, Education and Ecumenism. Daniel notes a total of 12 commissions established. Of these he also notes that the majority consisted of 'persons nominated by self-governing, and largely lay-controlled, Church bodies' under the Bishops' Review Committee (1971) – established to curb any excess of lay independence (Daniel, 1999, p.88). The Report of this committee confirmed the consultative nature of lay involvement, but also called for councils to be set up at diocesan and parochial level and noted the usefulness of 'occasional national Pastoral Congresses' (Daniel, 1999, p.89). These aspirations were not to be fulfilled in general, and only one national Pastoral Congress has taken place since (1980).

1994; Brierley, 2006; Knights and Murray, 2002). These paint a more complex picture where 'a pluralism of Catholic beliefs', is prevalent, including among 'ordinary Catholics', 'customary religion' (Hornsby-Smith, 1991). For Hornsby-Smith this term means the separation of official Church teaching, from personal engagement in life.

Rather than wishing to focus upon faith simply according to doctrinal adherence, in the context of the present study 'customary religion' can be taken to indicate the absence of a renewal of faith, and even the 'societal religion' of Congar (2011), noted above in Chapter Three, whereby meaning between faith beliefs and life practices are strengthened, rather than weakened. This is taken as a significant dimension of the charismatic. However, as shown below, there is also a development of what 'charism' and 'charismatic' means within Catholic teaching and understanding.

4.3 'Charism' as a term in Catholic teaching

Introducing his subject in 'Charisms and Charismatic Renewal' (1982), Francis Sullivan notes how, even as a trained theologian he was very under-resourced, in 1963, to prepare a presentation on charisms and the charismatic to American bishops attending the Second Vatican Council (pp. 9-14). There was, apparently, very little written on the subject, and that which was available was divided between two principal positions. As Sullivan identifies these, the first, according to X. Ducros in the *Dictionnaire de Spiritualité*, proposes that charisms are 'extraordinary gifts of grace, such as one might find in the lives of saints and mystics' (p.10). The second, represented by A. Lemonnyer in the *Dictionnaire de la Bible, Supplément*, identified charisms according to St Paul's use in 1 Cor 12; as 'gifts of grace which equip people for the roles and ministries' and these are 'distributed widely... as useful gifts that equip even ordinary people for various kinds of service' (p.10). These gifts and ministries include the ordinary and the extraordinary. These two positions, the first of spiritual exclusivity and excellence, and the second of more diffusely spread equipping for useful functions and ministry, I take to represent two poles between which successive assessments of the charismatic have been made, both in official Church teaching, and in the common conception of charismatic gifting.

A review of some significant Church teaching will now be given to outline some of the theological background to the Council debates on the charisms., it will be made apparent in what follows in this study, that these teachings have also both progressed and informed Catholic understandings of actions of the Holy Spirit within the Church, and the idea of gifts or gifting that accompanies them. However, it is also apparent that tensions and lack of clarity also remain.

4.3.1 *Divinum Illud Munus* (1897)

This encyclical by Leo XIII, and his subsequent dedication of the twentieth century to the Holy Spirit is identified by some to mark the Catholic origins of Charismatic Renewal (Ranaghan, 1969; Rossman, 2003). It is an exhortation to increased devotion to the Holy Spirit as a source of renewed Christian life. Nowhere is the word 'charism' or its cognates used, but references are made from the Latin to '*donum*' and '*gratia*' 'gift' and 'grace' respectively. Basing the ecclesial context for the action of the Holy Spirit (DM, n.5), Leo underpins this on theologies of the Trinity and Incarnation (DM, n.3,4). The first organising action of the Spirit is given as the constituting of the episcopacy (DM, n.6), and this is the visible manifestation of the headship of Christ, given through the power of the Holy Spirit. Thus, the hierarchical principle takes priority in the action of the Spirit, manifest in a Christological ecclesiology.

As such, 'no further and fuller "manifestation and revelation of the Divine Spirit" may be imagined or expected' (DM, n.6). In other words, the establishment of the hierarchical structure of the Church completes and is the fullness of Spiritual revelation. The explanation used here that the Spirit inhabits the Church like a soul inhabits the body (and Christ is the form of the Church), following the teaching of St Augustine (St. Aug., Serm. 187, de Temp.). While convenient to explain animation, this image has the disadvantage of inferring an immutability of form, and essentially discounting any historical development, as a state of present perfection is inferred by this image. In relation to the Church, the Spirit equips it from 'falling into error', in 'promoting the truth of doctrine', and the 'welfare of souls'; all of which fall to the 'office' of clerically ordained ministry, and which in this case become synonymous with 'Church' (DM, n.5).

Taking the episcopacy and the priesthood that derives from it as the unique visible form of the presence and action of the Holy Spirit means that the action of the Spirit and its 'manner and extent' in 'individual souls is no less wonderful, although [being invisible is] somewhat more difficult to understand' (DM, n.7). Thus, a distinction is made between the priority, visibility and consequent comprehensibility of hierarchical ordering expressing the presence and agency of the Spirit, over against a vague and unformed and, therefore, more elusive expression in individual persons. Those who receive and benefit from this agency of the Spirit are 'the just', (including those who lived before the time of Christ), or 'individual souls'. The gifts given for the benefit of the Church are those listed in Isaiah (and Joel (3:1-5), but no mention is made of the lists of spiritual gifts, the charismata of 1 Corinthians or Romans.

The laity are never mentioned but could be inferred as constituting some of 'the just', or 'individual souls'. However, as these terms could apply equally to clergy, there is no specific identification of the Holy Spirit with the laity as such, just with bishops, priests and the Church. However, it is noted that the renovation that the Spirit brings to the Church is based upon baptism (DM, 9), and this renewal is principally a moral as well as spiritual one, resulting in a growth of virtue, as, following the teaching of Aquinas, 'we spontaneously love, desire, and seek after the good' (DM, 9).

4.3.2 *Casti Connubii* (1930)

Christian marriage is the subject of this encyclical, but it contains a comparison on which Congar saw fit to comment (1959, p.203, footnote 3) signalling a new understanding of the Spirit's gifts. Examining nos 40 and 41 of the text, he notes that 'In *Casti connubii*, Pope Pius XI compares marriage with the charism given in priestly ordination' (p.203, footnote 3). In fact, the text states that when undertaken with 'sincere mind' the sacrament of marriage causes an increase in sacramental grace giving power for 'fulfilling their rights and duties', thereby also giving an increase to 'sanctifying grace... but also adds particular gifts, dispositions, seeds of grace by elevating and perfecting the natural powers ... which pertain to the marriage state... for fulfilling the duties of their state'. Unfortunately, Congar does not elaborate on specifically which charism given at ordination Pius XI is referring to, except that what they receive is a 'power' equipping them for their state and its

duties.⁴⁵ Since these duties are ecclesially oriented, as well as existing for personal sanctification, it can be concluded that both marriage and ordination share the orientation and purpose of all charisms, according to Paul, being 'for the common good' (1 Cor 12:7).

It is not clear, though, how charism as a free gift of grace can also be sacramentally ordered. I think Congar makes an attempt at this in *True and False Reform in the Church* (2011). Writing on the role of prophecy in the Church, Congar identifies the charisms with a specific state in life (such as marriage) or office (hierarchy). These operations of the prophetic spirit he calls *ex officio* (2011, p.182). He sees in this an ongoing presence of the prophetic spirit suited, to 'the situation and vocation of the one who speaks it in the church' (p.179). He thereby associates charismatic gifting (in this case, as prophecy) with ecclesial states of life. There is also, I suggest later in this chapter, an association of this to the functioning of the *sensus fidelium*, the sense of faith of the faithful, which is also identified (in *Lumen Gentium*) with an exercise of the prophetic identity of the whole people of God (LG, n.12).

It is upon this deliberate co-operation with the graces of the sacrament of marriage that persons become open to receiving these further graces which apply specifically to their state in life, and in this way are 'in a manner consecrated'. It is this state that Pius XI, referring to Augustine, goes on to make the comparison with the permanent assurance of 'sacramental aid' enjoyed by the baptised and ordained persons who are 'set aside and assisted either for the duties of Christian life or for the priestly office'. In other words, the point he is making is referring to the permanence of efficacy of these three sacraments. The only distinction he makes being to note that in this example, only baptism and ordination confer 'sacramental character', but that all three retain their 'binding force' whatever the circumstances.

⁴⁵ I think it interesting that when I mentioned this to a priest, he assumed the charism Congar is referring to is chastity, exercised in celibacy. The explication of this gift to priesthood made by Pope John Paul II in *Pastores Dabo Vobis* (1992) n.29 cites a passage from LG, n.42 which locates celibacy within the evangelical counsels of Christ to poverty, chastity and obedience. These are traditionally identified in the Catholic Church with consecrated religious life and presented as having eschatological sign-value anticipating the kingdom of heaven. This eschatological aspect, with its inherent prophetic dimension, which will be examined later in this chapter, seems here to be adopted into an understanding of priesthood, from its former associations with religious life.

This example shows an understanding of the giving of particular gifts flowing from the sacrament of marriage. The gifts given relate to that sacrament and, therefore, are personal gifts for everyday life pertaining to couples associated to the routine undertakings of married life. Interestingly, Pius XI does not here root these in baptism as the originating sacrament for the reception of sanctifying grace. On the contrary, he indicates a vocation of the single state based on baptism as embracing 'the duties of Christian life'; these again are also applicable to both married and ordained persons, who will also necessarily be baptised. In short, the gifts given to married persons are rooted in the sacrament of marriage itself, not baptism.

4.3.3 *Mystici Corporis* (1943)

This encyclical has an ecclesiological focus in treating of the Church as the 'mystical body' of Christ. In describing its constituents in terms of an organic (albeit spiritual) body, Pius XII is careful to note that it must be understood to contain more than only hierarchical elements, even though it is an 'ordered... structure' (MC, n.17). To explain, he contrasts two erroneous positions, the first that would hold it as consisting of only hierarchical elements, and the other, which would hold 'that it is composed only of those who enjoy charismatic gifts' (MC, n.17). Sartori notes that 'this is the first instance to admit that charismatics belong to the structure of the Church, although it does not place them in opposition to the hierarchy' (1978, p.38). Thus presented, the dichotomy would reaffirm a Christological interpretation of the Church as *well as* a pneumatic one, while affirming that both these are necessary to the Church. Also, to specifically identify the charismatic element of the Church as not confined to the hierarchical dimension as a visible form of the action of the Holy Spirit, is a development from *Divinum Illud Munus*.

Pius also explicitly identifies the charismatic with the miraculous, adding, 'though members gifted with miraculous powers will never be lacking in the Church'. Such 'extraordinary grace' (*charismatis*) is later attributed to the raising up 'of martyrs, virgins and confessors' (MC, n. 66), themselves quite an elite. However, he continues by also affirming that 'those who exercise sacred power in this Body are its chief members'. So, the distinction also prioritises the hierarchical graces, and while both belong to the structure of the Church, those of hierarchy are the guarantee of sacramental effectiveness and the charismatic are occasional interventions. As such, the former constitute what

is normative, or also called the 'normal' channels of grace. In contrast, and in consequence, the charismatic are understood as extra-ordinary, including the connotation of being exceptional or uncommon.

In describing how this 'body' is ordered the apostolate of Christ is given as the ordering principle around the three-fold *munera* (office) of 'Teacher, King and Priest', and all later references to the gifts of grace which are given the Church for its upbuilding are made in reference to the exercise of pastoral leadership and teaching which pertain to hierarchical function. Thus, the 'pastors and teachers' and 'above all' the Pope are endowed with 'supernatural gifts of knowledge, understanding and wisdom' to equip them to preserve, defend and expound the faith (MC, n.50).

Thus, the hierarchy are equipped as the 'head' of the 'mystical body' the Church, that they might lead and assist its growth (MC, n.49). With this high Christology, by applying the rubric of the three-fold *munera* of Christ exclusively to the hierarchical ministry, also takes with it the charisms for 'the common good' (1 Cor 12:7). Contrastingly, Paul accords the charisms a diversity and breadth of application, since 'their unity comes from baptism and the Spirit' (1 Cor 12:13), and their diversity from the members (1 Cor 12:14) who are 'many' (*pollá*). Conversely, the application in MC emphasises a restriction in use, applying it exclusively to the hierarchy. The intent that this apportioning is for service, does not mitigate the negative inference of passivity accorded the recipients of its intended benefactions.

This understanding of the divine gifts of discernment equipping the teaching office has two significant implications which would be addressed later by the Second Vatican Council. The first is that the outpouring of spiritual gifts for the service of the Church are said in MC to be given 'especially' to 'the leading members', that is, the bishops. Later developments of the Council would broaden this to include all, including 'the least' (LG, n.12). The second is that the gift of discernment, conferred on the bishops, is equated with the service of truth. This capacity is identified with the prophetic (also called teaching) office, and ultimately with the pope as representative of Christ. Again, LG, n.12 will broaden the reception of these gifts to include 'the last of the faithful', and apply another gifting, namely that of the '*sensus fidei*', or, 'sense of the faith'. This capacity of discernment is also identified as an expression of the

prophetic office, now, not applied exclusively to the hierarchical dimension of the Church, but also to the laity. This will be examined later in this chapter.

Strictly understood, these sources of doctrine are also not ecumenical. Spiritual gifts can only be experienced ('enjoyed') in the Catholic Church (MC, n.103), and they are all associated with the sacramental life of the Church, and in a special way by the hierarchy. In this way, the unity implied by the image of the body is maintained, while a certain diversity is granted. However, this is achieved by the prioritising of hierarchical ministry and 'powers' to regulate the distribution of gifts, even as Christ the head orders the members of his (mystical) body, the Church. This model of the Church, though internally coherent, would be judged by the later theological developments of the Council to be, by itself, an inadequate formulation for the Church and its functions. Some of the broader and more diverse perceptions of *Lumen gentium* will now follow.

4.4 The teaching of the Second Vatican Council on Laity and Charisms

In his examination of the significance and uses of 'charism' is Vatican Council II, Giuseppe Rambaldi notes the relative scarcity of the use of the word 'charism' or 'charismatic' in the Conciliar texts – 14 in total (1975, p.141). This belies their subsequent significance in the life of the Church. Paul Njiru notes this in his exegetical examination of the Pauline use of the terms, even as he laments the contemporary paucity of Catholic theology on the subject, especially since the global rise of CR and Pentecostalism, and consequently, the increasing body of scholarship on charisms with this Christian perspective (2002, p.11).

Two Conciliar documents which make significant contributions to the Church's understanding of the laity are *Lumen Gentium*, the Dogmatic Constitution on the Church (henceforth, LG), and *Apostolicam Actuositatem*, the Decree on the Apostolate of the Laity (henceforth, AA). Therefore, these are examined below, especially in regard to how they relate the laity to the exercise of charisms. From LG, three passages are of particular note, in relation to charisms and the laity, n.4, n.7 and n.12, and from AA n.3. Their examination will include noting some of their development in composition evidencing the theological priorities and choices of the Council fathers. This will also inform

the understanding of the theological legacy of these teachings, useful to the present study. Following the chronology of the Council, the texts from LG will be examined first.

4.4.1 *Lumen Gentium* (LG), Dogmatic Constitution on the Church (1964)

LG's principle image of the church is as the People of God. This is the title of the second chapter of the document. It establishes the fundamental unity of all the baptised, whether lay, religious or clergy, as the 'faithful' (Alberigo, 2002, p.43-4). The Church is not examined first as a hierarchical entity, but as the unfolding of God's saving plan manifest through the calling and identity of an entire 'People'. By describing the Church in terms of a people responding to God's saving plan, rather than as the Christological image of the body (such as MC does), the document references the relationality of ecclesial elements, as well as their ontology. Thus, although hierarchical and Christological elements remain, as Anthony Ekpo notes, the three-fold *munera* or offices of Christ arguably 'constitutes the overarching framework of the Constitution' (2015, p.332), the new emphasis on biblical sources expands these by supplying a wider and richer theological base, perhaps most notably in the identification of the Church as the People of God.

4.4.2 *Lumen Gentium*, n.4

The text of LG, n.4 offers the first use of the word 'charismatic' in the Council texts. It appears in the first Chapter of LG entitled 'The Mystery of the Church'. In his examination of charisms and reception, Christoph Hegge notes that the appearance of this word in the development of the second, penultimate draft of the text in November 1963 (1999, p.115, footnote 374). The 1963 text reads '*Ecclesiam diversis donis et charismatibus suis dirigit*' (AS, II, 1, 217) – meaning, '[the Spirit] guides the Church by his diverse and charismatic gifts'. This was replaced in the final text by '*Ecclesiam... diversis donis hierarchicis et charismaticis instruit ac dirigit*' (AS, III, 1, 161) – '[the Spirit] guides and leads the Church by varied hierarchic and charismatic gifts'.

Positively, this change notes that, in the Holy Spirit, the hierarchic and charismatic gifts share a common source (Hegge, 1999, p.116). Negatively, it

appears also to indicate a wariness to identify the Church's guidance with its charismatic dimension, rather than the hierarchic, as Hegge notes, (p116, footnote 377). The amendment requested by Cardinal Bea to the description of the working of the Spirit in the Church is significant, as Rambaldi notes (1975, p.159). According to Bea, Rambaldi observes, it is more appropriate to attribute guidance to the hierarchic dimension of the Church, as the stable element of authority in governance, the charismatic element being occasional and, therefore, inconstant. The resulting final text, therefore, puts the hierarchic gifting first, and the charismatic second, however, they remain associated theologically both in their source, the Holy Spirit, and contextually by their being placed together in describing the relation of the Holy Spirit to the Church.

4.4.3 *Lumen Gentium*, n.7

LG, n.7 develops the themes of the chapter on the Church as mystery, and refers to charisms within the image of the Church as the body of Christ, adopting the Pauline use of the metaphor (1 Cor 12:12). In keeping with the scriptural image, the gifts are given for 'the building up of Christ's body', of which there are 'a diversity of members and functions'. Again, as emphasised by Paul in I Cor 12, and in LG, n.4, ecclesial unity is wrought by the Spirit. This is explicitly identified in LG, n.7 with the ordering and diversity of the Spirit's gifts.

The ordering of gifts in both 'diversity of members and functions', and the unity of the Spirit, comes under the authority of the apostles, whose grace is accorded 'primacy'. Of note in the present context, is the special emphasis given to those endowed with charisms as distinct from other spiritual gifts (Hegge, 1999, p.119). As Hegge notes, 'among these gifts the primacy belongs to the grace of the apostles to whose authority the Spirit himself subjects *even* those who are endowed with charisms' (*italics added*). Two points are of interest to this study. The first pertains to the nature of spiritual authority, and the second, to the nature of the prophetic dimension of the Church.

First, as Hegge notes, that 'those endowed with charisms' are singled out from other persons who have spiritual gifts 'dona' (a more general term) in the

Church. Hegge speculates that this must be 'because of the manner and closeness apparent in these persons in their relation to the Holy Spirit and his (sic.) works. They appear to have convincing or persuasive moral authority within community through their immediate closeness to the Spirit' (1999, p.119, footnote n.387, my translation).⁴⁶ This could be seen to bear some relation to the thesis of Pauline Dimech that the saints (or, in this case, persons who, in the eyes of others, are close to God) have a form of authority.⁴⁷ However, as has already been shown in this examination of Church teaching, the legacy of such a perception of the extraordinary contribution of a spiritual elite, such as the saints, is also not unproblematic. It is another expression of an understanding of the 'extraordinary' nature of charisms, which as will be shown below when examining LG, n.12, is not the only reading of charisms in Conciliar texts.

Second, is the curious use of the citation of 1 Cor 14 by the Council fathers to substantiate apostolic primacy. This passage of Scripture deals exclusively with the respective importance and uses of the gifts of prophecy and tongues. More obvious, perhaps, to endorse apostolic authority would be the use of 1 Cor 12: 28 – 'And those whom God has appointed in the Church are, first apostles, secondly prophets, and thirdly teachers.' Hegge, counter-poses the use of 1 Cor 14 in LG n.7 by using it to support his description of what characterises the charismatic, quoted above from footnote n.387. Such diverse readings thereby also raise the question as to what in fact constitutes the prophetic in the Church, and its relation to authority whereby order and unity are preserved. This continues the exploration of the prophetic in the previous chapter of this study.

4.4.4 *Lumen Gentium*, n.12

LG, n.12 examines two theological concepts which had become 'almost forgotten' (Burkhard, 1993, p.41). These are presented in two portions of the

⁴⁶ Hegge's full original text reads: 'Die beiden Worte "etiam" und "autem" lassen auf eine gewisse Besonderheit der Charismatiker gegenüber den anderen Gabenträgern schließen, die in der Art ihrer Beziehung und Nähe zum Heiligen Geist und seinem Wirken liegen muß. Sie scheint in ihrer Unmittelbarkeit zum Geist und der damit verbundenden. Überzeugungskraft oder moralischen Autorität, die sie in der Gemeinde hatten'.

⁴⁷ Although Dimech's exploration of this theme is situated within the theology of Hans Urs von Balthasar, she does critique the relation of dogma and the mystical, which is a wider field of research which also complements the present study.

text, the first, (LG, n.12a) describes the prophetic dimension of the 'holy People of God' and introduces the concept of the *sensus fidei*. This is the 'instinctive sensitivity and discrimination which members of the Church possess in matters of faith' (Flannery, 1987, footnote, p.363). The second concept is charism and forms the principal subject of the second part paragraph of LG, n.12b, but which, as we have seen above, had thus far, been only hinted at in a few short references in previous documents of Church teaching.

Unfortunately, brief (only one page), this article of LG does not expound either *sensus fidei* or charism with adequate clarity, presumably leaving that to post-Conciliar reflection (Ekpo, 2015, p.331) but their inclusion is a very significant theological contribution to ecclesiological understanding of an active, and discerning dimension of the Church's life which includes the laity. The theological appropriateness of their being presented together is that they are both fruits of the Holy Spirit's agency, with the *sensus fidei* being foundational. Thus, the 'appreciation of the faith' that forms the *sensus fidei* is 'aroused and sustained by the Spirit of truth' (LG, n.12a). This same Spirit 'makes holy the People, leads [and]...enriches... [a]llotting his gifts (*dona*) according as he wills'. Significantly it is also noted that these gifts are given 'not only through the sacraments and the ministrations of the Church'. In this way the Spirit 'distributes special graces (*gratiae*) among the faithful of every rank' making them 'fit and ready to undertake various tasks and offices for the renewal and building up of the Church' (LG, n.12b). For the first time in Church teaching, the extra-ecclesial dimension of grace is also acknowledged, thereby opening up and reflecting a new ecumenical awareness, and a new relation of the Church to the world. This new conjunction is one based on an understanding of relationship and dynamic exchange, rather than of an ontologically ordered Church, which could, for example, be construed from a superficial reading of MC.

These '*dona*' and '*gratiae*' are collectively referred to as '*charismata*' in the following paragraph. With the introduction of this characteristically Pauline term, the distinction is made between the nature of the gift received, as either 'very remarkable' (*clarissima*) or 'more simple and widely diffused' (*simpliciora et latius diffusa*); all are to be appreciated and, therefore, 'received with thanksgiving'. This is followed by advising caution in the reception of 'extraordinary gifts' (*dona extraordinaria*) on which the apostolate does not rely

for its fruitfulness, and which are subject to 'those who have charge' (*ad eos pertinet, qui in Ecclesia praesunt*) to judge and regulate their use (Thess 5:12; 9-21), holding fast to what is good. Thus, one spiritual authority, that of the bishops, is charged with the discernment of another, the charismatic gifts.

The paragraph of LG, n.12b above that refers to charisms rather famously owes its inclusion to the intervention of Cardinal Suenens. He refuted Cardinal Ruffini's clericalist and un-ecumenical observation that

[w]e cannot stably and firmly rely on charismatic lay persons for the advancement of the Church and the apostolate, for charisms – contrary to the opinion of many separated brethren who freely speak of the ministry of charismatics in the Church – are today rare and entirely singular.

(AS, II, 2, p.629-30)

Suenens countered that

one should not think that the gifts of the Spirit consist exclusively of extraordinary and astonishing phenomena...Do not all of us know, each in his own diocese, lay people, men and women, who are truly called by God... and given special gifts?...whether as catechists, or in works of evangelisation in the field of Catholic Action or in social or charitable works?

(AS, II, 2, p.629-30)

This latter insight prevailed, but Ruffini's objection reveals certain deeply held perceptions that may persist. These are that what is 'stable and firm' does not apply to either charisms or the laity, and as such these are necessarily incompatible with both order in the Church and, therefore, having functions with authority and effective ministry in the apostolate.

The variation in vocabulary for the 'gifts' identified above is one example of how this text extends and enriches, but also fails to clarify the meaning. Other examples include the use of the theological rubric of the three-fold *munera*, specifically in this case the 'prophetic office' of Christ, as a theological context (Ekpo, 2015, p.332), and how this applies to an ecclesiology of the People of God. So too, the context and use of the charisms and their regulation: this is rooted in baptism, the primal 'anointing' by the Spirit, whereby the '*universitas fidelium*', (all the faithful) enjoy infallibility in belief (*in credendo falli nequit*), and the '*Populus Dei*', (People of God), enjoy indefectibility (*indefectibiliter*) in

adherence to faith. Since this is given within the context of all participating in the prophetic or teaching office of Christ, it infers, but does not fully explain, a dynamic and to some extent, reciprocal relation between the hierarchy as the 'sacred teaching authority', and the People of God (*Populus Dei*) who also actively 'penetrates', 'adheres', and 'applies' to life with 'right judgement' this teaching received not as merely human, 'but as truly the word of God' (1 Thess 2:13).

4.4.5 *Apostolicam Actuositatem* (AA), Decree on the Apostolate of Lay People (1965)

The significance of the ecclesial contribution of laity through lay movements in the years preceding the Council is noted by Sauer as a contributory factor to the unique preparation given to the formation of this document (2002, pp.233-235). The special Preparatory Commission for the Lay Apostolate which both in its singular composition (it contained lay persons from ecclesial movements, including a few women) and lack of direct curial accountability, set this commission apart. Another singular feature of this document to take into account is that, as Hagstrom notes, from the entire history of the Church there were no Conciliar texts already in existence on the subject of the lay apostolate to which it could refer or on which it could draw (1994, p.61).

The constitutive equality of the laity was recognised by the president of the Commission, Cardinal Cento when he stated, on presenting the first schema, 'The laity are not simply *in the Church*, rather, together with us, they *are the Church*' (*Acta Synodalia*, II/4, p.421). However, the means and manner by which the laity *are the Church* is reflected in a breadth of understanding often reflected by the bishops who spoke in council. Both Sauer and Vaillancourt endorse this view (Sauer, 2002, p.264; Vaillancourt, 1980, pp.273-275). A notable distinction lies between two contrasting views; the first, that the lay apostolate is an extension of the hierarchical ministry, expressed through the participation and co-operation of the laity. The second view is that the apostolate of the laity is distinctively their own, and together with the apostolate of the hierarchy, constitutes the mission of the whole Church. The debates of the schema that addressed the role of Catholic Action indicate this most clearly (*Acta Synodalia*, III, 4, 58-60). The progress and variance of these positions is reflected in the final text.

Inspired by LG, n.s.10-13, AA, n.2 affirms the laity's share in the priestly, prophetic and kingly office of Christ. This, it goes on to say, is their own special assignment in mission both in the Church and in the world, constituted by the 'evangelisation and sanctification of men'. Thus, the mission of the laity may have the characteristic of being led 'in the midst of the world', but it is rooted in the very identity of the Church and also has an ecclesial orientation. However, and most importantly, the Christian vocation, the document states, 'is, of its nature, a vocation to the apostolate itself' (AA, n.2). Indeed, AA, n.3 goes on to state that by virtue of '*their union with Christ the head* flows the laymen's *right and duty to be apostles*' (italics added). This marks a break with the pre-Conciliar theory of the apostolate being associated exclusively with the apostolic office of the hierarchy, which in turn derives its commission from that of Christ (MC, n.17). This view had driven the theory of the participation of the laity in the apostolate of the hierarchy. This in turn shaped the support of Catholic Action, and a certain understanding of the lay apostolate as being derived from that of the hierarchy, and not belonging properly to the lay state.

The laity are authorised and equipped for this apostolate by baptism and confirmation (AA, n.3). As Hagstrom notes, this makes the lay apostolate *ecclesial* by its very nature, and not merely a function within or for the Church (1994, p.67), or its hierarchy. Since the sacraments are instituted by Christ, the apostolate of all the baptised is also the mandate to share in the mission of Christ who is head of the Church (p.83; AA, n.4). To this are added the 'special gifts', the 'charisms', freely given by the Holy Spirit. These assist the exercise of the apostolate, and the 'building up of the whole body in charity' (Eph 4:16). Of these charisms the document also states that with them comes both the 'right and duty of exercising them in the Church and in the world' (AA, n.3). Notably, this exercise is to be undertaken 'in the freedom of the Holy Spirit'. This freedom exists, according to AA, n.3 in the context of the bishops' 'judgment on the authenticity and good use of these gifts'. This echoes LG, n.12b, which also notes the oversight and judgement of pastors providing the required context for the exercise of charisms. This holds good as long as pastors judge in order not to quench the Spirit, but to test and thereby ensure they are 'keeping what is good (cf. 1 Th 5:12, 19, 21)' (AA, n.3).

To conclude, then, AA takes up and amplifies the teaching of LG on the laity and charisms, especially in relation to the apostolate. The development of

understanding the apostolate of the laity as a reality in its own right is considerable. By defining their apostolate as properly ecclesial, and not in any way derived from episcopal authority the laity are authorised to *initiate* apostolic activities, rather than merely follow directives. Consequently, it necessarily follows that these actions must have their own authority, even if subject to that of the bishop. This document, however, does not explore on what spiritual basis lay persons may be understood to initiate or engage in an activity, or how this may be experienced, except to acknowledge its fundament being baptism.

However, the positive assertion that AA makes to confirming the baptismal empowering and authority of laity to engage in apostolic activity falls short of situating in spiritual or theological terms *how* this may be understood to take place. Even placing this upon a sacramental rather than juridical basis, in terms of how it is actually undertaken by exercising charisms in service remains open to the development of further understanding and practice. This would appear to be especially the case where service can be understood in terms of, or in relation to, ministry and hierarchical authority, and also in the context of the ‘distinctively secular... quality of the lay state’ (AA, n.29). This will be discussed in Chapter Five.

4.5 Summary of findings from Vatican II texts

The findings of the brief examination of four Conciliar texts above can be summarised as follows. The charisms are gifts of the Holy Spirit, and they vary among themselves and are distinct from other sorts of spiritual gifts. They are given freely by the Spirit to every baptised person. They are not dependent upon sacraments (except baptism). They are given for both building up the body, the Church, and for personal benefit. They operate within the order of charity, and are, therefore, related in some sense to the life of virtue. They are subject to ecclesial authority. The lengthiest treatment of charisms in the documents of Vatican Council II are in texts principally concerning the laity, (*Lumen Gentium*, n.12 and *Apostolicam Actuositatem*, n.2 and 3). However, charisms are given to all, including the hierarchy, as their inclusion in the chapter on ‘The People of God’ indicates. Indeed, charisms exist also in relation to hierarchical authority (LG, n.4), and are part of that authority as ‘the sure charism of truth’ exercised by the episcopal office (*Dei Verbum*, n.8).

Perhaps this reflects certain general perceptions, or understandings, whether acknowledged or not, held by those who wrote these documents. I suggest that what was perceived to be true of charisms coincided in large degree with what was understood to be true of the laity. These include the occasional nature attributed to charisms, and consequent unreliability as source of authority for governance. This understanding reinforces the traditional teaching of the primacy of orders in the regulation of the life of the Church, by preaching, governance and administering the sacraments. All these constitute the normal channels of grace. It is notable that the image of the Church used in AA, n.2, to introduce the ecclesial context for the lay apostolate is the 'Mystical Body', recalling the Christology of MC. This has been noted above for consequently emphasising the structural (MC, n.17), rather than relational dimension of the Church. From this perspective, charisms are invoked more as complementary to, but not constitutive of, the Church, even if their existence is also claimed to be essential. From this follows the inference that it is the *structuring* of the Church that provides unity, rather than the Spirit, through baptism. Thus AA, n.2 can refer to 'the organic union in this body and the structure of the members'.

However, questions and uncertainties also remain regarding an understanding of the relation of the universality of charismatic gifting, and how this is regulated. Cardinal Bea's intervention indicates the struggle to incorporate the role of charisms in relation to the hierarchical function of governance. They are described as necessary for building up of the Church (LG, n.4, 7 and 12; AA n.3) but no indication is given how, other than to say that they are subject to hierarchical discernment and regulation. From this arises the question how these gifts which are of the Spirit, also relate to the other spiritual empowerments of the Church.

John Haughey, in his ecclesiological exploration of charisms (1999) is correct to ask, 'how has "the right" to use these charisms in the Church [by the laity - AA, n.3] been made operational?' (p.4). There is no mention of this as a right in the revised Code of Canon Law (1983). However, the right of bishops to 'freely' discern and regulate the use of charisms by those under their jurisdiction is much more clearly understood in Church law and teaching. Haughey pertinently indicates this (p.4) by noting the lack of teaching on *how* in fact all members of the Church share or participate in the charism of

infallibility of the pope and bishops, who enjoy the 'sure charism of truth' (*Dei Verbum*, n.8). The *sensus fidelium*, by which the whole Church (that includes the laity) cannot err in matters of belief, as stated in LG, n.12, must, therefore, also in some way include or associate laity with the exercise of the teaching office.

Also, Hagstrom's study notes the Conciliar development in understanding of the apostolate being of huge benefit to the development of a theology of the vocation of the laity (1994). The genuine development in AA is of an understanding of the inclusion in the mission of the Church of *all* its members. This is described as having a sacramental basis, being shaped by grace through the virtues, especially charity, and including the charisms given for the exercise of the apostolate. However, there remains at least one gap. By the reasoning given above, the mandate for the mission of the laity, as indeed the whole Church, can be explained fully in terms of the sacramental character by which the Church is constituted and structured. Theologically, however, the nature of the gratuitous and unexpected contribution made by the charisms, and their relation to this sacramental ordering has not been developed in Church teaching. This remains an omission that is increasingly in need of scrutiny in light of the contemporary global increase in charismatic expressions of faith within the Catholic Church.

Post-Conciliar Church teaching in *Evangelii nuntiandi* (1975 - EN) *Christifideles laici* (1986 - CL) and *Iuvenescit ecclesiam*, (2016 - IE) have contributed further reflection upon lay identity and, in a small way, also referred to charisms. Some may question the ongoing progression in understanding of lay identity in relation to baptismal status. Peter Coughlin, for example, in his thesis '*In search of a positive definition or description of laity*' finds no such progression evident in CL (2005).⁴⁸ However, the present study will maintain its focus upon the foundational teaching of Vatican Council II, acknowledging that a study of these later documents would contribute to a fuller and deeper insight possible in a lengthier work. Since the Conciliar documents present the most significant ecclesial teaching on charisms, by

⁴⁸ Coughlin argues that Christian identity is primary, and the inconsistent and imprecise use by CL of the words 'definition' and 'description' in reference to the laity, is unhelpful. His thesis is that 'the leap from "being a Christian" to being "lay faithful", and the specific distinction that is thereby implied, is precisely that which must be challenged' (2005, p.362). This thesis would make an interesting conversation partner with the present study to progress understandings of what, if anything, may be *distinctive* about lay charismatic experience, in contrast to that of 'the baptised'.

virtue of their doctrinal authority (*Lumen Gentium* is a Dogmatic Constitution of the Council), as well as the length of, and explicit nature of the references given,⁴⁹ they have been selected as the basis of reference to ecclesial teaching in this study.

From this basis of Conciliar teaching then, this chapter will continue with an examination of tradition and the sense of faith.

4.6 Tradition and the sense of faith

The Church is not identical to, or co-terminus with Christ as head and founder. However, in the development of its self-understanding, the concept of Tradition comes close to making a similar identification, in being claimed to form together with sacred Scripture, 'a single sacred deposit of the Word of God' (DV,n.9). This assertion divides Catholic ecclesial self-understanding from any other Christian church (Thiel, 2000, p.3). There is also much to consider in what consequences such an understanding has theologically for the participation and identity of human contributors as participants through the processes of the Church's historical development and self-understanding. Under the guidance and inspiration of the Holy Spirit as participants in, and contributors to Tradition through the *sensus fidelium*,⁵⁰ human persons are, therefore, also identified in some way with the operations of the Word of God. Epistemologically that must mean that they convey truth and meaning if they are truly bearers of that Tradition.

DV, n.8 describes Tradition as coming from the apostles, and that it 'makes progress in the Church, with the help of the Holy Spirit'. This phrase comes from an earlier Council (First Vatican Council, Dogmatic Constitution on the Catholic Faith, c.4) and acknowledges not only an historical dimension to this

⁴⁹ That *Lumen Gentium*, together with *Apostolicam Actuositatem*, after more than 50 years, despite their brevity and paucity, articulate the fullest ecclesial teaching, is itself a matter worthy of reflection. The intervening years have seen the production of some excellent scholarship on the subject (that of Killian O'Donnell and George Montague, Heribert Mühlen, Yves Congar, Karl Rahner, Christoph Hegge, Peter Hocken, to name a few Catholic theologians), therefore, there is a good theological resource to draw from.

⁵⁰ This means 'sense of the faithful', third person plural genitive. The term '*sensus fidei*' meaning 'sense of faith' can apply to both the many as in *sensus fidei fidelium*, or to the individual, in the '*sensus fidei fidelis*'. There is also the *consensus fidelium*. For a full exposition of these terms, their relation to each other and theological contextualisation, see Rush, 2009, pp.215-260.

‘progress’, i.e. being from (the time of) the apostles, but also that it happens as a ‘growth in insight into the realities and words that are being passed on’. In other words, it is a process over time. This, it explains, happens in various ways, through ‘the contemplation and study of believers... [and] from the intimate sense of spiritual realities which they experience’. The other mode of transmission is identified as episcopal preaching, expressing the ‘sure charism of truth’ enjoyed by the office of bishop.

However, rather than this episcopal context, that of ‘believers’ and their ‘contemplation’ and ‘experience of spiritual realities’, is of specific interest to the present study. The presumed development of understanding of Tradition indicated by the inclusion of the phrases ‘growth in insight’, concerning the ‘realities and words passed on’, as well as the lived contexts of ‘intimate sense of spiritual realities which they experience’ are, I believe, of consequence for two reasons. First, they situate progress in the Church’s Tradition *within lay experience*, these are the ‘believers’ who by their contemplation and experience of ‘intimate sense of spiritual realities’ share in a ‘growth in insight’.

Second, that this development thereby includes the laity in the processes of receiving, discerning, and communicating, the ‘passing on’ of both ‘realities and words’, which form Tradition. This in itself is a significant acknowledgement of both the participation and contribution of the laity to the faith as understood and transmitted. It is also of great consequence in relation to the present study in affirming both the validity of lay contribution to faith and indicating the reflective spiritual engagement by which this is done, which is consistent with the understanding of charismatic experience proposed.

Both contexts of transmission, whether by the faithful as a whole, or the bishops in particular, enjoy the assistance of the Holy Spirit. They also exist in a dialectical relation to each other, as indeed do Scripture and Tradition, although, the document fails to fully explicate how this is so, and the significance of this in both cases. Thus, DV, n.10 continues to explain the unity between Scripture and Tradition which, though distinct form ‘a single deposit of the Word of God’ but which also ‘communicate one with the other’. And likewise, the Church, made up of both laity and hierarchy, and to which this ‘sacred deposit’ is entrusted, are also bound to acceptance not just of apostolic teaching, but also of ‘the brotherhood, to the breaking of bread and to the prayers’ (cf. Acts 2:42). In this understanding, the practical, lived,

communal expressions of faith also have an authority. The significance or consequences of this fact are of importance to this study and are explored in Chapters Six and Seven.

To this is added the understanding that authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living teaching office of the Church alone. This office resides with the hierarchy, and specifically, the bishops and pope (LG, n.18). What is not made clear is how and in what way the 'growth in insight' residing with the laity, into both words and realities passed on, is related to this authority, or shares in it, and, therefore, what part it actually plays in the transmission of faith. It is here that an understanding of the Church as both a charismatic as well as a hierarchic reality can offer insight into understandings of the transmission of faith. The concept of the *sensus fidei* is an important aspect of what constitutes Tradition in this sense, and also exemplifies a mode of its operation, and so it shall now be examined.

4.6.1 The *sensus fidei*

Lumen Gentium brought attention to the term *sensus fidei* when describing how the People of God share in Christ's prophetic office, and how this anointing, enables them to both praise God, and live lives of witness to a faith that 'cannot err in matters of belief' (LG, n.12). As such, it refers to an instinct for the truth of the Gospel and Church teaching and practice. Meaning literally 'sense of faith', it applies to the faith of both the Church itself, and that of the individual believer, and in both cases is 'aroused and sustained' (LG, n.12) by the action of the Holy Spirit. This instinct is understood to belong to all the baptised (thus, also has an ecumenical dimension) but its expression and practice is also determined by the ecclesial state of the one exercising it, that is, whether pastors and teachers, or, religious, lay, married or single. All are, therefore, called to be attentive to the promptings of the Spirit in matters of faith, in order to fulfil their baptismal vocation and participate thereby in the inerrancy of the Church as a whole. What is less clear, is how all states exercise the requisite discernment of the Spirit in pursuing this, especially in seeking to listen to each other.

The 2014 document '*Sensus Fidei in the Life of the Church*' (SF) by the International Theological Commission, is the most recent document of Church teaching on the subject, and it has a purpose that is not simply expository, but is intended to clarify the understanding of 'how to identify the authentic *sensus fidei* in situations of controversy...for example... tensions between the teaching of the magisterium and views claiming to express the *sensus fidei* (SF, n.6). This purpose colours and informs both its contents and exposition, since controversy is taken as an element of its working premise. This fact alone indicates that the required mutuality in listening from all parts of the Church cannot be assumed, and critical reflection as well as listening is always required.

It also indicates an awareness of the difficulty surrounding the understanding and use of a theological term to identify a lived, spiritual and ecclesial reality. So, for example, the epistemological and ontological complexity explaining how consensus, by which a particular practice or doctrine is discerned as belonging to apostolic faith, is not conclusive (SF, n.3). Thus, to use the term *sensus fidei* to refer both to the 'personal capacity of the believer, *within the communion* of the Church' (SF, n.3, italics mine), as well as, and in (partial or total?) distinction to 'a communal and ecclesial reality: the instinct of the Church herself', which is 'reflected in the convergence of the baptised in a lived adhesion to a doctrine of faith or to an element of Church *praxis*' (SF, n.3), has a degree of circularity that does not clarify. That is, when is the faith of a believer within the communion of the Church not communal? Or put another way, how, or in what, does a communal or ecclesial reality consist, if not in those who believe, and in what then, does an individual's faith consist *in relation to* the Church?

These questions are particularly pertinent when considering how the prophetic voice from within the Church can be heard when it speaks a challenge to the Church itself, as this is a dimension of the charismatic work of the Holy Spirit. The exercise of the prophetic dimension of the Church is explored by Yves Congar in 'True and False Reform in the Church' (2011, first published 1950). He indicates the essential co-dependency of Church and (prophetic) reformer, as I have already described in Chapter Three. Ironically, this work of Congar's was not only suppressed by the Holy Office when first published, but later, in a total reversal of judgement, also informed some of Congar's contributions as a theologian received by Vatican Council II.

To a certain extent an understanding of the 'sense of faith' depends upon how *reception* is understood as the process, event, and theory of the transmission and sharing of faith as received. This will be examined next.

4.6.2 Reception

In many ways, an understanding of the *sensus fidei* and *sensus fidelium* is formed by understanding of the processes of reception. Rush employs over nine senses of the word (2009, p.8) and uses these to both investigate and integrate his study of the sense of the faithful. For our purposes several of these would resonate with the understandings of experience in a wide charismatic sense, that is, as a gifting of the Holy Spirit. Of course, this is not to discount the possibility of the free working of the Spirit in any other mode.

Reception as a root metaphor has the capacity to describe fundamental aspects of human (and by inference, in a certain sense, also the human and divine) relationships, all of which, for their fullness of expression and authenticity require openness and mutuality, in being received. Rush lists the qualities of reception to include 'communication, interaction and learning and... love' (p.8). He indicates how the encounter with the other is also the opportunity for the expansion of one's horizons, either emotionally, conceptually or more holistically, by accepting and making one's own the reality of another. This is fundamentally a relational and moral stance.

Understood in a hermeneutical sense, reception is a form of 'understanding', 'interpretation', and 'application', the interpretive process 'at the heart of revelatory experience and the expressions of faith' (p.11) that arise from it. Elsewhere Rush describes this as '*poietic*', meaning 'creating', 'making' or 'doing' (2001, p.245). Rush suggests that this is expressed well by the medieval axiom that 'that which is received is received in the mode of the receiver' (*quidquid recipitur ad modum recipientis recipitur*, according to St Thomas Aquinas, *Summa Theologiae* 1, q.75, a.5; 3, q.5; Rush, 2004, pp.53-54). In reference to reception, this reflects the creative nature of both human and divine relations. In the next chapter, two theological interpretations of what constitutes experience by Edward Schillebeeckx and Karl Rahner will

elaborate upon this understanding to expand an understanding of charismatic experience helpful to the present study.

This returns us to the earlier examination of the meanings of experience in which something of the nature of the receiver is disclosed by that which is received in experience. This applies to all the forms of reception that Rush lists. However, what may be lacking is an understanding of the hermeneutic or interpretive dimension of reception existing primarily as an expression itself. That is, that a non-verbal, non-cognitive experience (such as many charismatic ones are) may itself be expressive of an equally authentic form of reception. This is not to discount the benefit of the use of discernment and theological reflection to assist the ongoing reception of experience in the wider ecclesial community, using words.

Returning then, to the *sensus fidelium*, the sense of the faithful, Rush helpfully adds clarity to the understanding of reception by noting some distinctions (2009, pp.244-251) of the places of reception, and key among them is the understanding of who constitutes the 'faithful'. He identifies a primary, secondary and an ancillary source. The first two are within the Catholic Church; the first based primarily upon all baptised Catholics who 'are attempting to live the Christ life in the power of the Spirit' (p.425). This group includes bishops, priests, religious and lay. The priority is given to the constancy of conversion, and 'attempting to apply the Gospel in his or her life by promoting the reign of God in the world'. He explains how this 'living faith commitment gives insider knowledge through intimacy with Christ made possible through openness to the grace of the Holy Spirit'. In other words, the priority is the personal, relational aspect of the faith experience.

4.6.3 Voices from the margins

Interestingly, within this group Rush includes 'critical, prophetic voices' (2009, p.246) and cites the example of Paul rebuking Peter (Gal 2:11-21) as one who is betraying the Gospel. Again, the identity and authority of such voices rests upon authenticity rather than status, in this case, to be a 'challenge to constant conversion to Christ of all the *fideles*, in order that there might be a conversion of the corporate ecclesial imagination'. In opposite fashion, the secondary

source (which is also Catholic) consists of those 'who in a wide variety of ways are not fully "faithful" to their baptismal commitment' (Rush, 2009, p.247).

However, before judging these voices to be in any way lacking due to non-participation in the sacramental life and mission of the Church, Rush wisely asks 'how does one determine faithful adherence to Christ?' (pp.247-248). Sinfulness is not the preserve of the 'lapsed', and a communicant may resist ongoing conversion as assiduously as any other. That being so, I agree with Rush in not excluding those who do not 'practice' faith through regular Mass attendance etc. from the *sensus fidelium*, and in maintaining the 'fuzzy boundaries in describing Catholic membership',⁵¹ thereby, prioritising the authority of 'the evangelical witness' no matter where it comes from.

Again, taking faith within the lived context first, also prioritises the agency of the Holy Spirit even in voices of opposition and from the margins since, this may also be indicative of transitional states of faith or crisis, which can just as authentically be part of the faith journey. And even outside of faith, a hostile voice can still be the sign of the Spirit addressing the Church. Pope Francis also notes this in the Encyclical *Evangelii Gaudium* (EG), insisting that '[E]ven people who can be considered dubious on account of their errors have something to offer that cannot be overlooked' (EG, n.236).

Voices from the margins can include the ecumenical dimension, where the lack of visible and doctrinal unity can, unfortunately, obscure or silence truth from without. Such truths can be identified with the 'elements of sanctification and of truth are found outside its visible boundaries' (LG, n.8), but which nonetheless belong to the Church of Christ, and constitute aspects of the ongoing renewal of the Church by the Holy Spirit (LG, n.9) when they are received. This is the 'ancillary source' noted by Rush as 'the sense of faith perceived by baptised Christians from other churches' (2009, p.249).

He appeals for the validity of this meaning to the wider Conciliar context of LG, n.12, including the statement from LG, n.8, quoted above, and *Unitatis Redintegratio*, n.3 which 'explicitly recognises the baptism of other churches'. If, therefore, (any Christian) baptism is the entry point, and faithful Christian life pursued in the Spirit to bring in the kingdom of God, is the authority of voice contributing to the sense of the faithful, 'it raises the question of whether

⁵¹ Here Rush is quoting Rosemary Haughton, 1979. *The Catholic Thing*. Springfield, Ill: Templegate.

the *sensus fidei* which accompanies the gift of the Spirit in baptism demands theological recognition of the *sensus fidei* of the baptised from other churches' (Rush, 2009, p.250). This possibility opens up an ecumenical perspective for shared processes of spiritual discernment on matters of faith that I will consider in Chapter Seven.

4.6.4 Locus of revelation

The rich Scriptural metaphor from the Book of Revelation, gives instruction on the reception of the Spirit when it says, 'Let anyone who has an ear listen to what the Spirit is saying to the churches' (Rev 2:29). Applied to the contemporary context, and in light of the above findings, it is possible to say that, potentially, the Spirit speaks through all persons, whether Christian or not. While noting the real difference in function given the various offices in the Church, the fundamental capacity *de facto* rests with the personal response to grace, and co-operation with the promptings of the Holy Spirit to assist the building up of the body of Christ, the Church. As Herbert Vorgrimler notes, presumably including the laity, 'Ordinary believers, when they articulate their faith, do have a real teaching authority, which comes from their dignity as recipients of God's prime revelation' (1985, p.8). As a response to grace that is personal but also oriented to the community of faith, both creedally as well as in practice, charismatic experience through baptism in the Holy Spirit and subsequent testimony is both an expression of and an articulation of that faith.

Theologically it is appropriate, therefore, to acknowledge that with the ontological dimension of baptismal identity (in which all charismatic experience as it is understood here, is rooted) there is also an epistemological dimension. Thus, as Hegge explains in his canonical study on reception and charisms, (1999, p.282), the saving *knowledge* of Christ as both recognised and realised in baptism, is effected by the Holy Spirit leading the baptised being adopted in Christ. In this process, the *sensus fidei* of each believer as a capacity for 'knowing' Christ is also proportionate to their faith-life as a co-operation with grace, and ongoing conformity to Christ.

Hegge argues for this in relation to the agency of the founding charism within an ecclesial movement, whereby the communal witness of a form-of-life instantiates reciprocal reception: first, the form-of-life itself offers formation in

faith and a simultaneous communication of that faith as both communal and consensual. By the working of the Holy Spirit the already existing ontological reality of baptismal conformity to Christ as a 'real-mystical' (my translation) fact becomes *experienced* in the life as lived in the power of the Spirit. For Hegge, and supporting the present study, this indicates that historically, from the first proclamation of the Gospel onwards, the charisms penetrate every form-of-life in which the charismatically gifted live, such that the form-of-life itself becomes an exegesis of the Gospel, and thereby also a response to contemporary needs in both the Church and the world.

This understanding of the pneumatic dimension of charismatic experience also presents the outworking of that experience in the totality of life. As such, charismatic experience, if it is to be interpreted and evaluated correctly, must be situated within a whole life context. Everyday life, thereby becomes a *locus theologicus*, a place for the doing of theology, which is also an encounter with the divine. This is the context of DV, n.8: 'with the help of the Holy Spirit...[T]here is a growth in insight into the realities and words that are being passed on... through the contemplation and study of believers who ponder these things in their hearts...from the intimate sense of spiritual realities which they experience'.

4.6.5 The prophetic function of the laity

Following the structure of LG, n.12, and seeing how charismatic gifting is associated with the *sensus fidelium* which is described as a participation in the prophetic office of Christ, it is well to consider what this might mean regarding the function of the laity as 'prophetic'. Applied to the three-fold *munera* of Christ, it is understood to refer to the power to teach authoritatively, that is, in the name of the Church (Rush, 2009, pp.241-291). This capacity is closely associated with the function of the hierarchy, through the ministry of the Word, as is also evidenced in DV, n.9: 'the task of giving an authentic interpretation of the Word of God whether in its written form or in the form of Tradition has been entrusted to the living teaching office of the Church alone'.

However, there is also the understanding of the prophetic functioning as a witness to the faith, and this can be as widely and fully applied also to the laity. Thus, as it is used in LG, n.12, whereby the prophetic office is understood to

'spread(s) abroad a living witness to him [Christ], especially by a life of faith and love and by offering to God a sacrifice of praise, the fruit of lips praising his name' (cf. Heb 13:15). This image is also dynamic and well describes charismatic experience as has been examined thus far in the present study. Theologically, it is also consonant as a working of the Holy Spirit in persons that is also a lived experience that seeks to communicate itself in the form of witness. Also, above it has been identified in Catholic teaching that within the lay state of life which includes the married state, the prophetic dimension of the Church is active through the charisms, and this is another authentic expression of the faith, interpreted and communicated to others. However, there is no identification within Catholic teaching of *how* charisms are actually received, what is experienced or how this is known with certitude.

4.7 Conclusion

In this chapter I have examined Church teaching on charisms from the Council, and some documents that preceded it. It has been shown that there has been a progressive development of understanding of charisms, from *Divinum Illud Munus* to *Apostolicam Actuositatem*. In the case of DM, the hierarchy itself is proposed as the final work and revelation of the Holy Spirit in the Church as the form of gift (DM, n6). It is a considerable leap to it being stated in AA, that the laity are gifted and have a *right and duty* to the exercise of charisms both in the Church and in the world (AA, n.3). However, within the Church, the relational context for the exercise of these gifts to be a reality in practice, has been shown to remain unclear and undeveloped.

Situating such practice within the context of Tradition and the working of the *sensus fidelium* has offered an interpretive context in the form of understandings of reception. Reception has been identified as a relational engagement whereby faith is oriented both to the divine *and* to the community of faith. This in turn has enabled the inclusion of the critical and prophetic voice, inviting the possibility of a conversion of the corporate ecclesial imagination (Rush, 2009, p.246).

Both the progress and development of Tradition in the reception of the faith by believers have a pneumatic dimension. It is in the context of the working of the Holy Spirit that the capacity for, and operation of, a sense of the faith takes place. In practice this occurs in a life pursued in conformity to Christ through

cooperation with baptismal grace. In the next chapter, the experience of charisms through baptism of the Holy Spirit and articulated in the giving of testimony, are proposed as hermeneutical tools within an ecclesial/communal context. As such they instantiate and facilitate reception as faith that is both received and communicated in the narrative of lived experience, and in the reflexive narrative of giving testimony. An understanding of how this may be so, will now be explored in Chapter Five.

Chapter Five

Experience and Testimony

5.1 Introduction

As has already been explained in Chapter Three, the basis for charismatic testimony is 'baptism in the Holy Spirit'. This 'personal encounter with Jesus Christ... through the [Holy] Spirit', is experienced as a personal 'grace of inner renewal' to 'discover, in a new light or with heightened intensity, the ever-actual power of the Spirit and the permanence of his [sic.] manifestations' (Malines II, p.109). This describes a personal experience which changes the subjects' appreciation or understanding of their Christian faith such that it is felt more as a conscious and personal reality, and which is then lived with greater intensity.

However, this description cited from the Malines document says nothing of the nature of the personal experience as such or attempt to give any account for its contemporary manifestation. Thus, as to what is meant by 'personal grace', 'heightened intensity' or 'inner renewal' there is no elaboration, and no account is made of the human, social quality of the experience, including its physical expression. This raises the questions as to what is actually meant by the claim to experience grace. From this it may also be asked, what is required of an understanding of human experience? Thus far, this study has examined from Scriptural accounts how experience of the Holy Spirit can be articulated as both charismatic and prophetic. The example of CCR has been described in Chapter Three to identify the local ecclesial expression of charismatic identity, and then Catholic doctrinal teaching on the subject has been applied in Chapter Four to supply a theological context that is also foundational for a Catholic and ecclesial understanding of the charismatic dimension of faith as something received and passed on. Since in the present study the experience of baptism in the Holy Spirit is taken as foundational for charismatic testimony, it is helpful now to explore what is meant by the charismatic both as a human experience, and as an experience of faith.

In this chapter I consider and explore how the experience of charismatic gifting can be understood and communicated. The proposal is made that testimony to baptism in the Holy Spirit and the spiritual life that flows from it (which

together I call 'charismatic testimony'), articulates faith in terms that are personal, relational, affective and lived. I also identify the significance of the narrative form in which this is communicated as a faith story. In the previous chapter doctrinal and theological descriptions of charismatic gifting were examined from various texts from Vatican II, and the theological concept of the *sensus fidelium* in relation to Tradition. This in turn led to a consideration of the prophetic as a term by which to identify the nature of the ecclesial contribution of persons so gifted. However, whilst affirming that charismatic gifting exists, these definitions do not account for *how charismatic grace is experienced* by those who receive it. It remains, therefore, for the present chapter to examine what is meant by the 'experience' thus constituted, and how it may be expressed. The proposal is made that charismatic testimony is a practice which expresses an experience of faith, and that it does so in narrative form as a story, and as an articulation of faith, by which meaning is given to the story.

This chapter contains two sections. The first sets out the parameters of an understanding of the term 'experience' useful to this study, and not a comprehensive definition. This will be done first by framing a working definition of experience. Understandings and applications of the word from relevant theological works of Karl Rahner and Edward Schillebeeckx will then follow. These authors provide the basis of the examination of some theological implications for experience which their works have addressed through the 'turn to the subject'. These authors were selected because their theologies approach the topic of experience from opposite directions, thereby providing a creative weave or matrix of perspectives: Rahner starting from transcendence, and Schillebeeckx from historical situatedness. Specific types of experience are then explored as enthusiasm and embodied since these are both typified in accounts of baptism in the Holy Spirit as has been described in Chapter Three.

On this basis, the second section of this chapter examines testimony as an articulation of charismatic experience in narrative form. The narrative form of the story is proposed as an interpretive context for charismatic testimony in terms of faith. For this I turn first to Anne Muir for insight into story, and Letty Russell for a reading of faith as story that is also relational, ecclesial and expressive of the cognitive and affective as well as the rational. Finally, the proposal is made for the application of the literary critical device of *mise-en-*

abyss to testimony understood as a faith-story, whereby it can be situated interpretively within the story of Church, when read in terms of Pentecost. This final proposal will be developed and applied in Chapters 6 and 7.

5.2 Meaning(s) of experience

The Concise Oxford Dictionary defines experience under two forms. As a noun it has various meanings. First, it is an 'actual observation of or practical acquaintance with facts or events'. Second, it is the 'knowledge or skill resulting from this'. Third, it is an 'event that affects one', fourth, a 'fact or process of being so affected' and finally, a 'state or phase of religious emotion'. As a transitive verb, it means 'to meet with, feel, undergo' (Concise Oxford Dictionary, 1984, p.339). It appears that it is the fourth definition of experience as 'a state or phase of religious emotion' that Paul Ricoeur objects to when he states, 'I have vigorously resisted the word "experience" throughout my career, out of a distrust of immediacy, effusiveness, intuitionism' (1998, p.211). His suspicion rests on the inference that experience is unmediated. This response of suspicion to the use of the word 'experience' in a religious context is not confined to Ricoeur. Similar disapproval is indicated in the association of religious experience with 'enthusiasm'. I will describe and explain this connection below. However, in applying 'experience' to baptism in the Holy Spirit I wish, in this chapter, to propose a wider reading. This holds together the meanings of event, fact and process together with the meanings of meeting, feeling and undergoing. These meanings are also rooted in the etymology of the word.

The word 'experience', from the Latin verb *experior* is related to the Greek *perao* meaning 'I pass through' (Hemming, 2004, pp.59-60). In his study of divine and human knowledge according to Aquinas, Laurence Hemming also notes that etymologically, 'experience' derives from *poros*, meaning 'a passage or shallow ford between two river banks', and indicates the ancient connection this has to acquiring truth as a process of 'getting through' to something by an effort of enquiry, to get across to it. Hemming comments that, as a deponent verb, the Latin *experior* retains its passive resonance and, therefore, indicates that the subject is tested or undergoes a trial by that which is experienced. Therefore, the *experientia* of what is brought to light by trial and testing also discloses truth about the one who is tested. Thus, Hemming concludes that in an experience, 'we are oriented toward it, such that it orders

us to what it is'. In sum, experience for the subject in its reflexivity is 'that which arises out of travelling through life' (Cartledge, 2015, p.47), a process characterised by change. Hemming's definition of experience, therefore, emphasises the verbal form of experience, as a process undergone, and also identifies the mediated nature of experience which relates the subject to that which is experienced.

Its variety of uses includes application to practical wisdom (as in 'an experienced person') referring to the knowledge gained by the perception of the five senses, and philosophically it can mean all uncritical cognition in contrast to understanding, judgement and decision. Alternatively, the breadth of human evaluative responses can be termed experience if experience be understood as the *process* by which that which is experienced *is* experienced. Most broadly, it can mean both the *what* and the *how* of knowing.

5.2.1 Experience: a working definition

What then, can be concluded about experience from the above descriptions that, in relation to specifically charismatic experience, can usefully inform this study? First, I suggest, is the actuality or lived quality of experience, what I have also called the 'incarnated' dimension. Experience engages the whole person, and is not merely a cognitive or rational thing, although it may be articulated in those terms. Neither is it merely affective. Second, it is something that does not leave the subject who experiences unchanged. Experience has an effect. The effects realised include a sort of trial, whereby something is undergone, and change or even transformation results. Third, as a result of what is undergone, something is disclosed about the nature of the subject who experiences, such that they are in some way also oriented to what has been experienced. So, from this, claiming charismatic testimony is evidence of an experience of faith is to claim that it is part of a lived and ongoing response to an encounter with the divine.

5.2.2 Experience and the transcendent: Karl Rahner

When writing on 'Enthusiasm and Grace' in the context of the experience of the Spirit and existential commitment (Rahner, 1979, pp.25-51), Rahner poses the question, still unanswered as he sees it, in Catholic theology, of whether in

an experience of the Spirit, the Spirit actually enters human consciousness. In other words, is grace consciously experienced? In order to clarify terms, he makes clear that he distinguishes conceptual knowledge about grace, or 'indoctrination' as he calls it, from personal 'spiritual experience'. Thus, as he expresses it, 'is [grace] only accepted as a present reality through the external indoctrination, as it were, of Scripture and the teaching of the Church', while it 'lies beyond our own spiritual experience'? (p.37). This question raises the issue of the mediated nature of all experience, and what constitutes the experience 'of God' for Rahner, which he identifies in his theology as the Transcendental Other beyond all physical perception.

The context of his query is a work specifically addressing the Charismatic Renewal, at that time, fairly new in the Church. Addressing what he identifies with this movement, he views it in terms of 'enthusiasm', which he places within experience associated with the presence and activity of the Holy Spirit, and having perceptible effects of joy, peace, love and other emotional expressions. Pertinent to this theme he identifies experiences of the Spirit as 'glossolalia (speaking in tongues), the experience of a radical transformation of the "old man" into a new person... a radical conversion' and these he calls 'a real and concrete expression of Christianity'. Perhaps most radically, he concludes that such personal experience makes plain the 'provisional' character of all that is 'institutional... language, sacraments and law', revealing them for the 'signs' they are, distinguishing them from the reality they signify (Rahner, 1979, p.46).

Rahner insists on the possibility of conscious experience of grace as faith. Breaking with an approach to grace which would distinguish between actual grace and 'the properly pneumatic element' (p.38), he is able to 'cautiously' put forward that such experience of enthusiasm is 'a genuine self-communication of God in himself' and 'operating within human consciousness' (p.39). However, for Rahner, this leads to the interpretation of charismatic experience understood as enthusiasm as essentially a mystical experience, or as he puts it, 'a radical experience of faith which destroys the conceptual and the categorial in so far as these claim to be ultimate realities... a sort of mysticism of the masses' (p.47).

Perhaps some of Rahner's earlier thought, pre-dating the arrival of CR in the Catholic Church, prepared him to reach this conclusion. Thus, In 'The

Dynamic Element in the Church' (1964) when examining the charismatic element (before the emergence of CR), and the spiritual gifts for building up of the Body of Christ, he notes that 'Paul does not make the distinction' between 'a *gratia gratum faciens* and a *gratia gratis data*'. In using this term he notes the Thomistic distinction between a grace that makes its recipient holy and pleasing to God, as sanctifying grace (*gratum faciens*), from that given freely (*gratis data*) to a person 'for the benefit of others, and the Church generally, but which does not sanctify the recipient' (p.55). Instead, he notes that for Paul, all charismata *both* sanctify the recipient, *and* benefit the Church 'simultaneously and reciprocally', and asserts that such service in the power of the Spirit is the principal means of sanctification, and this is accessible to all. He concludes that in such circumstances of reception of a spiritual gift and its unselfish use in service, 'belongs just as essentially to the body and life of the Church as the official ministries' (p.55). Quite innovatively for the time, he claims the reception and use of charismatic gifting as essential and deliberately juxtaposes this to 'official ministries', making a comparative evaluation.

A similar conclusion regarding the universal accessibility of Spiritual gifting and personal sanctification realised through the use of spiritual gifts, was reached at almost the exact same time in the completion in 1964 of *Lumen Gentium*, notably it's Chapter 5, on *The Call to Holiness* (n.39–42). However, this document while presenting Christian perfection as a universal vocation, makes no mention of charisms specifically. The principal gift of the Spirit named for effecting the perfection of personal sanctification is love, referencing Rom 5:5 (LG, n.42), and the gifts to be exercised and developed thereby are natural ones, not charismatic (LG, n.41).

Rahner's use of the terms 'mystic' and 'mysticism' should not, however, be too readily understood to refer exclusively to charismatic experience in the form of the Pauline gifts of 1 Cor 12, especially those considered exceptional. This is because Rahner also emphasises the quotidian aspect of Christian spiritual experience. It is here that he roots the phrase, oft quoted, that 'the devout Christian of the future will either be a "mystic", one who has experienced "something", or he will cease to be anything at all' (1971, p.15). In an earlier text he also defines mysticism as 'the religious experiences of the Saints...higher impulses, of visions, inspirations...of ecstasies' (1967 p.279-280). However, he broadens the application of the term to the everyday

spiritual experiences of people as evidence of their essential orientation to God by virtue of their humanity (Egan, 1998, p.76; Edwards, 2004, p.52).

In *Karl Rahner: the mystic of everyday life*, Harvey Egan notes that one consequence for Rahner of his locating the experience of God in everyday experience is that it challenges a closer scrutiny of what underlies the quotidian in the depths of human being (1998, pp.76-77), in order to identify the implicit as well as that which expresses itself. Since God is the ground of our being, whatever we might consider secular or 'ordinary' in our lives, is only covering in a superficial way, the radical mystery of our being. Egan notes that, therefore, for Rahner, 'there is nothing profane about the depths of ordinary life' (p.77). Rather, 'where there is a *radical self-surrender* to the mystery that embraces all life - there is the Spirit of the crucified and risen Christ' (p.77, italics added).

Looking ahead to Chapters Six and Seven, this element of *surrender* is also a significant part of the charismatic experience of baptism in the Holy Spirit which is articulated in testimony. The explication of Rahner's understanding of the everyday experience of God, and the requisite human response of submission as the only appropriate stance in the human encounter with the divine transcendent, is a helpful contribution to understanding what I have been exploring of the nature of charismatic experience. Also, it offers the basis of Rahner's rejection of mysticism as an élitist expression of Christian faith, since it describes a universal human condition. On the basis of this, there is, logically, only degrees of mysticism, not of kind, to distinguish great saints from the mass of Christians. This too resonates with the claims of CR that baptism in the Holy Spirit is not elitist, but an experience of God which is open to all. It also connects and grounds charismatic experience as something that is not acquired through diligent learning or great advances in virtue: it is fundamentally available to all but leaves open the question of individual spiritual progress in cooperation with that experience of grace.

In sum, then, Rahner's appreciation of the part played by the reception of spiritual gifts toward personal sanctification or holiness is not only consistent with the teaching of Vatican Council II on the universal call to holiness (LG, Ch. 5), but also opens a rich appreciation of the ecclesial benefit of the reception and use of spiritual gifts. Writing some years after the first appearance of Catholic CR, which may be understood as a particular

manifestation of the teaching of LG, n.12 on charisms, Rahner is able to develop his theological insight drawing from his own encounter with charismatic experience. From this he develops insight of Christian and charismatic faith as a spirituality that is mystical but also quotidian, personal and also transcendental.

5.2.3 Experience is interpretive: Edward Schillebeeckx

The hermeneutical approach of Edward Schillebeeckx develops a contrasting exploration of the experience of faith from that of Rahner. Exploring the present-day experience of salvation in Jesus, Schillebeeckx (1980, pp.31-64) begins by establishing that experience is always interpreted (p.31). Indeed, as Dennis Edwards notes of Schillebeeckx, 'for him, experience is always interpreted experience' (1984, p.137). The significance of this for the present study, is that Schillebeeckx articulates, persuasively, it is argued, for an understanding of experience that avoids two pitfalls. The first being the critique of the experience of grace as both unmediated and, therefore, immediate which negates the engagement of the subject in the experience itself, and posits them, rather as passive recipients, even possibly totally unaware of the gift. The second critique would propose the overwhelming quality of the divine gift which, would result in an excess of subjective emotional response. This would render the experience cognitively unreflected upon, and it would simply be reacted to. Such is one criticism of what is called 'enthusiasm' which is explained in 5.2.6 below. Either of these two understandings would be incompatible with what has already been ascertained to be true of the fully personal, and cognitively as well as affectively engaged responses that properly characterise charismatic experience as I am considering it in baptism in the Holy Spirit, and evidenced in giving testimony.

Schillebeeckx begins with translating the Old Dutch for 'experience' as 'travelling through the country', indicating a process of exploration and the assimilation of perceptions through learning by '*direct contact with people and things*' (emphasis added), from which he develops an account of the reciprocal effect of new experience upon already held knowledge. This direct, lived and personal contact which informs the basis of experience for Schillebeeckx resonates with the description of charismatic experience being developed in the present study. As the examination of Pauline texts in Chapter

Two showed, although charismatic experience is *of* the Spirit, and is, therefore, spiritual, it is also embodied, or, following the Christological paradigm, incarnated experience. In this way, faith, as a spiritual reality is realised in lives that are lived in relation to Christ (by imitating or following) and to others in practical ways and ordered by love (1 Cor 13).

The metaphor of journeying through the country also brings with it a variety of associations: the idea of the possibility of the fortuitous encounter, the spread of a horizon that changes in time as progress is made, the sense of moving on and away from some things, but that they remain in relation to the known present and unknown future by being part of the one 'journey.' All these images and associations are consistent with a charismatic understanding of experience of the Spirit that 'blows where it chooses' (Jn 3:8) but will also 'guide you into all the truth (Jn 16:13). It also resonates with images of the Church being 'in via', and of all Christians as being 'a pilgrim people', two images that were used in LG, n.6. Allowing these two metaphors to speak to each other, the Church and all the faithful realise their identity as sojourners 'experiencing', by which they move to new horizons. In such terms, experience has ecclesiological as well as personal dimensions.

Schillebeeckx insists that a key element of new experience is its 'constantly unforeseen content' which demands re-thinking and altering of the already existing framework of interpretation by which it can be assimilated. From this he indicates two results: first, that experience makes new ways of thinking necessary, and second that thinking itself 'remains empty if it does not constantly refer back to living experience' (1980, p.32). This process in itself establishes an interpretive matrix between the object and the subject, between objective fact or reality, and subjective experience of it. It also prioritises lived experience over theoretical knowledge. This too is a key aspect of charismatic experience that knowledge of Christ that constitutes faith is not so much about intellectual assent as it is a lived reality based upon a human and divine encounter as the basis for ongoing relationship.

From this I conclude that experience, although undergone by a subject, is not merely subjective as only disclosing truths about the subject. On the contrary, it indicates that experience as a process or event, consists in a mutually revelatory relationship between subject and object, such that *the interpretation of experience takes place within the experience itself* (Gelpi, 1994, p.121;

emphasis added). This comes to the heart of an understanding of charismatic experience as lived, since its understanding of itself is essentially from within the living of that experience itself, and not from attempting to abstract by means of theory or by the application of external analysis.

Schillebeeckx starts his Christology with 'an encounter' with Jesus (1980, p.19). His attempt to articulate that encounter credibly and effectively as a reality for today is first and foremost concerning the revelation of Christ as a message (p.62). His insistence that God's revelation (which is understood here to include charismatic experience) as '*an action of God as experienced by believers... interpreted in religious language... in human terms... in human history*' (p.78) reveals a theology rooting the experience of God in human and historical reality, precisely because of the real, historical fact of the incarnation of Christ. For Schillebeeckx this is the basis of Christian witness originating in the New Testament, being essentially the accounts of the experience of grace, which is the encounter with Christ (p.78). Thus, for Schillebeeckx, the experience of the human and divine encounter is also characterised by its specificity, it's here-and-now quality. It is, therefore, necessarily also a personal and historical reality.

Crucial for Schillebeeckx, and for the present study, is how to understand how the transmission of such a personal experience is possible. As Schillebeeckx explains it (1981, pp.7-8), the first human encounters with Christ were those of his disciples, who then 'hand this history down to us in a tradition' as words and actions that bridge the gulf between us and what happened then. This is the faith that comes from hearing and seeing the practices of the Church, listening to its stories. However, 'faith does not go back to heavenly words' (p.7), but the lived experience of an earthly encounter. As Schillebeeckx explains it: 'particular people experienced redemption and liberation in Jesus and began to communicate this experience to others. Their experience – for us – becomes a message' (p.7). Thus, experience, and a history of experience is the basis for Christian tradition, more fundamentally than doctrine as words. This is the 'reflected expression' of the disciples' experience of Jesus that is handed on in the New Testament (p.8).

Thus, for Schillebeeckx, the proclamation of faith – that Jesus is Christ, necessarily requires both hearing *and* experiencing, since the proclamation is both doctrinal and experiential. It is doctrinal in expressing truths heard and

received (tradition), but for this history to continue (as a *living* tradition), it has to be appropriated anew by each believer, in the context of their reflection upon their own experience. This reflective appropriation of tradition, based upon a personal experience of the Lordship of Jesus Christ through the Holy Spirit, is how I understand charismatic testimony to function.

Schillebeeckx's insistence on the lived, historical 'situatedness' of the experience of grace is of assistance in a least two ways to the present exploration of what constitutes charismatic experience. First, it takes seriously the personal and unique quality of the experience of grace. Second, being historically situated, it must have some relation to its time, be that in how its reception is articulated or otherwise expressed, reflecting cultural contextuality. And third, it gives relevance to what has already been examined of the charismatic and its attribution of an idiosyncratic character, in contrast, for example, to the predictability of the functioning of sacraments. Thus, the Spirit will gift persons according to their needs and those of their time and this will be manifest in ways suited to the time of their gifting. This study will draw on these insights later in this chapter when assessing the usefulness and impact of charismatic experience, especially in relation to the laity.

5.2.4 Interpreting lived experience: ways of knowing

The analysis of experience of encounter with Christ according to Schillebeeckx, as outlined above, can now be applied to charismatic experience. As has already been explained above in Chapter Three, at the heart of charismatic experience is 'baptism in the Holy Spirit'. This 'personal encounter with Jesus Christ... through the [Holy] Spirit' (Malines II, p.109) is experienced as a personal 'grace of inner renewal' to 'discover, in a new light or with heightened intensity, the ever-actual power of the Spirit and the permanence of his [sic.] manifestations'. As such, these theological terms describe a personal experience which changes the subjects' appreciation or understanding of their Christian faith such that it is felt more as a conscious and personal reality, and which is then lived with greater intensity.

However, the theological terms and descriptions used in the Malines documents say nothing of the nature of the personal experiences as such or attempt to give any account for their contemporary manifestation. Thus, as to

what is meant by 'personal grace', 'heightened intensity' or 'inner renewal' there is no elaboration, and no account is made of the human, social or cultural quality of the experience, including its physical expression. Thus, for example, when the Malines II document claims the benefits of the lived experience of the graces of Renewal for ecumenism (1978, pp. 113-114), it does so only in terms of ecclesiology; so too in the examination of charismatic experience in Malines I (1974, pp. 30-36). The document does acknowledge through these reflections the benefit of learning from non-Catholic 'theological cultures' of other denominations, and even 'socio-cultural context[s]' (p.37). However, the potentially positive or challenging outcomes of such reflections to existing frameworks of Catholic thought are not noted.

If charismatic experience as an experience of faith is to be understood as a human experience as well as a spiritual one, it would greatly benefit from the application of a theological anthropology which would, as Joseph Komonchak says, 'be an anthropology of the reception of the Christian gospel' (1989, p.20). Hocken articulates both the need and the challenge of the charismatic which, he asserts, 'concerns the whole way that we speak about the response of the human person to God: the language of spirit, of soul, of mind, of heart, all operative in and through the human body' (2016a, p.77). Jamie Barnes, as both a charismatic Christian and an anthropologist, is among recent scholars to begin to remedy this deficit with his doctoral thesis on charismatic experience as story (2015). By using his own experience of being part of a charismatic mission team as the basis of his study, he works from within the field of social anthropology, reflexively examining charismatic experience. However, this researcher is unaware of any specifically Catholic contribution to this area of knowledge.

As an experience of the Spirit, charismatic experience implicitly claims God as its source. But clearly an explanation of *how* this is so needs an epistemology or at least certain criteria of truth in order for there to be possible such a thing as discernment, on the basis of which acts are undertaken, and charisms are used. In a Catholic context, theological understandings of *reception* offer affirmation of what is or is not 'of the faith' (and, therefore, understood to be true in that context) according principally to doctrinal criteria. This is applied also to practice, which is then tested against doctrine. Certainly, the process is, in fact, more complex and dialectical, as has been examined in the last chapter.

In contrast, Hocken (1976, p.35) notes that in a Pentecostal context the 'subsidiary place accorded to doctrine' in relation to experience should not be understood as 'subordination', but rather to its being 'secondary to discernment'. In other words, if doctrine is to be equated with objectivity, he is not suggesting its abandonment in favour of the subjectivity of experience, rather, he is making an appeal for 'the application of a different order of criteria... in which Doctrinal orthodoxy becomes a part of something bigger, namely the determination of what God is doing here and now'. That Pentecostal theology should place doctrine in a secondary or subsidiary role to experience, places it in a very different stance to Catholic Church teaching. Both use Scripture as an authoritative basis and source, but the relationship between a teaching authority and lived tradition can be quite different.

However, Hocken's suggestion that the content of faith as doctrine be contextualised within the 'determination of what God is doing here and now' leads to the enquiry as to the 'what' and 'whom' of the 'here and now'. That is to say, any discernment of divine activity is to be mediated and, therefore, also contextualised within human situations (requiring discernment of times and places), in other words, reading the 'signs of the times', as *Gaudium et Spes* (1965) exhorted. But this still leaves aside the agents, the persons who are acting. Charismatic experience is first of all a personal one, as an encounter between divine and human persons. Under this aspect, what is experienced is both person-centred and person-oriented, as a form of personal knowledge, one of the other. This requires another form of knowing which is relational, rather than analytical, and to which we will now turn.

5.2.5 Charismatic experience and the subject

Having introduced the distinction between 'personal' and 'ecclesial' to facilitate this study, it is necessary to clarify further what is intended here by this distinction to avoid certain misunderstandings but also to explore this question in greater detail. One widely recognised misunderstanding is to suppose that 'personal' means the same as 'private', in the sense of unique to an individual, and, therefore, uncommunicable to another, consisting primarily of inner dispositions and feelings. Such, for example, is the 'religion pure and simple' as William James (1958, p.41) understands it. This he contrasts to

'institutional religion'. What is institutional, such as organised religion, is judged inferior by him, and potentially corrupting of this personal truth, since it presents mediated experience which is, therefore, 'second-hand' (p.42). However, James's definition reduces religion to personal spirituality, and this doesn't adequately articulate the communal dimension that characterises the ecclesial, and which is a central identifier of the charismatic according to Catholic teaching, and of baptism in the Holy Spirit as a charismatic experience in the context of the present study.

Equally misleading is the contrary stance based on suspicion of interiority which similarly pits the individual against the communal, and the subjective over against the objective. This is what lies at the heart of the dismissal of religious experience as either 'merely' subjective, or that the subjective element is precisely that part about which to have the greatest suspicion.

In the context of faith and Christian practice, there is frequently a suspicion associated with 'experience'. So, for example, Sullivan's theological interpretation of the Pentecostal experience starts with the reservation '[W]hile religious experience as such is necessarily somewhat subjective...' (1974, p.4). It is perceived as problematic, as tainting or misdirecting authentic expressions of faith through being overly subjective and irrational, as Middlemiss concludes from his study (p.66). For example, visions, babbling speech, gestural forms of praying and accounts of miraculous healing are considered exceptional, and accepted, if at all, only after rigorous testing and discernment often over many years. As such, they are labelled as 'spectacular' (Congar, 1983b, p.173) and attributed to exceptional persons, as exceptional graces, and are, therefore, in no sense normative. Thus, Congar acknowledges the paucity of numbers of persons in the list he compiled of those having renown for charismatic gifting (p.183).

The paradox thus created is that although experience is the criterion required for noting the presence and activity of the charisms, it would appear that while charisms in general are to be expected and 'received with thanksgiving' (LG, n.12), the more 'extraordinary', which are not to be 'rashly desired', are yet held to belong to the saintly life presented as an exemplar and are, therefore, also an ideal.

5.2.6 Enthusiasm

Suspicion of behaviour seen as 'emotionalism' also informs understandings of 'enthusiasm'. There is a tradition of identifying charismatic experience as 'enthusiasm' (Knox, 1950; Middlemiss, 1996). The word is used very often in a pejorative sense and as such, there is strongly weighted bias against its value as an authentic expression of faith, as Pedlar notes (2015, p.1), and as James Dunn comments in his New Testament study, '[t]he enthusiast is an unpopular figure in Christian history and theology' (1975, p.137). However, even this appellation allows for variance in definition. Thus, for Locke, albeit from a philosophic viewpoint, it is a claim to the unmediated revelation of God to the mind, with no supporting evidence from reason or Scripture, but only 'rising from the Conceits of a warmed or over-weening Brain' and working then 'powerfully... on the Persuasions and Actions' (Nidditch, 1975, p.699). For Middlemiss it is understood to mean 'when experience is given priority over reason as the basis of truth. Revelation and truth are consequently considered to be primarily subjective...' (1996, p.66). However, such division and simple prioritising of experience over against reason in formulating the 'subjective' can obscure the subtleties in the necessary relation between them when considering both revelation and truth.

Lash (1986) contends that the privatising of religious experience as internal, personal and private is rooted in Cartesian dualism (p.143), and insists that the radical doubt this presupposes, and solipsism it engenders, is quite anathema to true religious experience. However, it does indicate a frequent bias in the Western mind-set at least. This is founded upon the essential isolation of the individual as subject, and the subsequent gulf established with objective reality. There is also in this view the issue of 'experience' being equated with feelings and emotion rather than rational thought which again is, via Descartes in Enlightenment philosophy, and via Scholasticism in Catholic teaching, prioritised as the validating capacity of the human person.

It is not without significance that, for Knox, the 30-year project of writing on the subject of 'enthusiasm' marked a shift in his own understanding (Walsh, 2007, p.67). What had initially started as a cautionary work indicating the dangers of placing subjective experience over the authority of Church teaching, ended up as more reflectively appreciative of the place of spiritual inspiration, expressed as 'enthusiasm', since, '[M]en will not live without vision' (Knox, 1950, p.590).

Citing Saints Francis and Ignatius as two examples of this part of the 'wealth' of the Church, he ends up cautioning rather against the unthinking handing on of faith as 'the humdrum, the second-best, the hand-over-hand' (Knox, 1950, p.590-591). In this understanding, 'enthusiasm' is not to be understood simply pejoratively but can be seen as a sort of insight and contrast to the learning of truths of the faith by rote. In fact, such 'unthinking' transmission is itself then seen as dangerous since it withholds the life-transforming 'vision' of the Gospel.

So, 'experience' can be dismissed as 'emotionalism', or 'enthusiasm', and a loss of reason due to an excess of subjectivity. Without discounting this possibility, 'over-objectification' and the suspicion of the value of the subjective can itself be contested by placing it in its historical and cultural context, as Lash does. This is confirmed with the case of Knox who shows that even if initially viewed with suspicion, exuberant and personal expressions of spiritual experience can have, as in the cases he cites, a very positive contribution to make to the life and historical development of the Church. The issue, for Knox at least, is to understand *why* these people did what they did, and then to see where and how this might benefit the Church. It is now necessary to consider how this might be understood theologically.

Since charismatic experience of the contemporary kind which is the focus of this study, has its roots in Pentecostalism, reference to its theological insights and practices will now be employed together with those of other disciplines to offer a wider perspective and insight into charismatic experience. In other words, a wider vocabulary will be employed to articulate 'what God is doing here and now'.

Certain outward expressions of CR, as have been described in Chapter Three in the account of the practice of CCR, have the appearance of enthusiasm. However, in giving testimony to their spiritual experience, people also give an account of it. They thereby present a rationale for what they have experienced, and what it signifies to them and the importance it has in their life. As such, testimony offers a '*why*' to charismatic experience such as Knox sought for enthusiasm. Therefore, I now turn to an examination of testimony.

5.3 Testimony as ordinary theology

Testimony has wide usage as a legal and even philosophical term (Coady, 1992). It is also at the heart of basic story-telling and in the exchange of knowledge (Cartledge, 2002, p.5). It has both an inward and an outward dynamic, personal and corporate, as it is shared by one person with many. From the personal (inward) it draws from memory, religious experience, life experience, values, emotions, thoughts and judgements, as Cartledge notes (p.5), drawing from the work on epistemology of Robert Audi (2000, p.320). From the corporate (outward), it draws on attention, openness to hear and a willingness to accept what is heard as true. In the Christian context, the association of testimony with 'witness' finds its origin in the Greek *μάρτυρεω* (martureo), from which the English 'martyr', is derived. A martyr is understood to be one who witnesses to their faith by dying for it. In this sense, witness functions according to Cartledge's description above of the outward and inner aspect of an exchange of knowledge. However, there is a caveat that in martyrdom, no explicit declaration of faith is necessary, just that the circumstances of death evidence this.

Research into testimony has vindicated its validity as both a source of theology (Cartledge, 2002; 2010; Smith, 2010) and of exegesis (Brueggemann, 1997; Bauckham, 2006; 2008; Ricoeur, 1980), and these understandings also contribute to the present study, as I will now explain.

Cartledge notes that within the oral culture of Pentecostalism, the practice of giving testimony, 'the telling of one's personal story of God's activity' is also 'central to the ordinary expression of faith' (2010, p.17). Citing Hollenweger (1997, p.18), he suggests that this is so because the oral culture of Pentecostalism is 'shaped by narrativity', and that, therefore, the kind of rationality employed within Pentecostalism 'is more likely to be narrative in shape: a story about what happened and its consequences, than a set of abstract propositions' (Cartledge, 2010, p.17). I propose that in Catholic testimony too, there is a rationality of narrativity at work, and suggest that, as a form of story-telling it is much more likely to constitute the articulation of faith in ordinary discourse on the level of 'ordinary theology', such as Jeff Astley describes it.

Astley describes ordinary theology as 'the theology and theologising of Christians who have received little or no theological education of a scholarly, academic or systematic kind' (2002, p.56). Key, though, for this study, as for Astley, is that what qualifies religious belief as 'theology' is that these beliefs (in the present case, expressed in testimony) are both articulated and reflected upon within the everyday practice of faith and personal commitments and values, within the context of a faith community (p.139). What is 'ordinary' in Astley's terms is not dependent upon official (either doctrinal or systematic) training or formation.

The lack of formal or systematic training within CCR, whilst congruent with an interpretation of a lay understanding of faith interpreted as that of the non-scholarly or academic (this constitutes what is 'ordinary' for Astley) is not also necessarily 'without exceptional experience or expert knowledge' (p.56), and also does not exclude the promotion of good spiritual practice. This is because, as will be shown later, within CCR there is a well-established tradition going back 50 years, of the practice of regular reading of Scripture, attending prayer groups, conferences, faith-sharing, and the development of a personal sense of faith. Within a Catholic context all of these can suitably be interpreted as expressions of faith formation and evangelisation (General Directory for Catechesis, 1997, pp.47-62). However, given the origins of CR in Pentecostalism, it is equally appropriate to acknowledge this a primary source of its characteristic practices, and in this researcher's experience, many Pentecostal practices are shared by CCR. Thus, characteristics of CCR as presented in Chapter Three, and described by the research participants, echo what Mark Cartledge notes as true of a 'good number of Pentecostals' in his experience of research, who 'take their beliefs seriously and therefore take time to engage in Bible study, and

though they have never studied theology formally, have nevertheless read various accessible (and perhaps less accessible!) theology texts. Over time they may have built up a good understanding of theological concepts... attended church-run discipleship courses...so while they may not have experienced academic study their theology cannot be regarded as *necessarily* naïve or simplistic.
(2010, p.16)

However, even without 'exceptional experiences' of academic theology... they have had exceptional experiences of religion...they claim that their experiences are directly from God, and that such experiences impart knowledge. They have *'built up a kind of common-sense expertise in*

relation to how these experiences should be handled (p.16, italics added). This final characteristic underpins the rationale for selection of participants in the present study to include those who have been involved in CCR for sufficient time to have 'built up' such 'common-sense expertise' regarding spiritual experiences. Principal among these experiences is that of baptism in the Holy Spirit. In the present study this is taken as the foundational experience for testimony, and the re-telling of the Pentecost story.

Importantly for the present study, the ordinary theology of Astley identifies a gaps and possible dissonances between the beliefs of individuals (in the present case, charismatics) and the formal beliefs of a denomination, promoted by leadership or the academy. As Grace Milton notes in her use of ordinary theology to examine Pentecostal testimonies of conversion experiences, 'Ordinary theology is messy. It is a combination of lived experience, congregational teachings, personal history and relationships, religious literature and cultural context' (2013, p.31).

I suggest that these elements are also evident in the testimonies of Catholic charismatics and that they assist the theological reflection of the speaker making sense of their faith, even if in so doing, they also indicate inconsistencies and contradictions (this is examined further in Chapter Six). As Milton also notes, '[i]mportantly, the process of theological reflection for believers is both conscious and subconscious and does not always result in logically coherent or compatible beliefs' (p.39). This possible source of conflict and contradiction, however, does not negate the benefits of ordinary theology as a valuable theological source. Rather, in the present study, it allows (acknowledges) for both the interweaving of various (even contradictory) narratives and sources which constitute charismatic experience and indicates the 'gap' between individual believers and ecclesial norms or academic theory to also be a creative space for interpretation. Before describing how I wish to work with the ordinary discourse of testimony in its narrative form, I will first explore how testimony negotiates this narrative space. To do this, I propose a hermeneutical linking of past to present and message to meaning which testimony achieves by virtue of its function as a form of Scripture-based witness to experience.

5.3.1 Testimony and witness

In some ordinary and ecclesial Catholic discourse, one mode accorded to witness is non-verbal. Thus, for example, the document on evangelisation, *Evangelii Nuntiandi* (1975), notes the importance of witness, but also adds, 'this always remains insufficient...if it is not explained, justified' (EN, n.22). Thus, witness is not necessarily intentionally verbal or communicative, and in fact stands in need of explanation and justification to be truly efficacious. If it remains verbally unarticulated, it functions only as an exemplar, and this falls short of the more dynamic and richer action associated with witness in its fullest sense, which I apply to charismatic testimony. My understanding of this fuller sense accorded to witness is informed by the hermeneutical and semantic treatment of testimony by Paul Ricoeur.

In *The Hermeneutics of Testimony*, (1980) Ricoeur opens up religious testimony in terms of being 'a faithful witness' (p.129). He calls this testimony a form of witness which is also an 'irruption' of new meaning (pp.130-131), associated with the prophetic (of the Old Testament) and the kerygmatic (with the New Testament). He identifies four aspects of this form of witness which, I hold, resonate with charismatic testimony as I treat it. The first is that testimony has its origins in the One to whom it testifies. As Ricoeur puts it, 'it comes from somewhere else', since the one who testifies is sent to do so. The second follows from this, namely that since testimony originates from God it has a universal, human application too, because it is Godself 'who is witness to in the testimony'. Third, 'testimony is oriented toward proclamation, divulging, propagation, and fourth, that 'this profession implies a total engagement not only of words but of acts' (p.131). In my treatment of testimony, I wish to focus upon two of these qualities specifically, the divine origin and the orientation of testimony to proclamation.

In the context of New Testament hermeneutics proclamation is also *kerymatic*, that means it is a proclamation of the gospel of Jesus Christ. As Ricoeur notes, this is not just to be an eye-witness to things that happened, but since Jesus is the historical revelation of God in his own historical person, testimony to Christ is at the same time testimony to the absolute, to God. The implications of this in terms of the New Testament is evidenced in the commissioning of those witness-disciples by Jesus at his ascension: 'you shall be my witnesses in Jerusalem and in all Judaea and Samaria and to the end

of the earth' (Acts 1:7, 8). That witness is undertaken in the power of the Holy Spirit, since the qualifying clause which precedes this commission is 'you shall receive power when the Holy Spirit has come upon you' (Acts 1:7). The Spirit is also the guarantor of the disciples as witnesses, and of things seen (Acts 5:32) as co-witness. Ricoeur goes on to note that '[p]rimitive Christianity never perceived any fundamental difference between the eyewitness testimonies of the life of Jesus and the encounter with the resurrection Lord'. Thus, he concludes, 'there is no intrinsic difference between the facts and gestures of Jesus of Nazareth or between the appearances of the resurrected Lord and the manifestations of the Spirit in the Pentecostal communities' (1980, p.135, 136). In that sense, the story of Christ continues in his witnesses.

Ricoeur goes on to note that in the New Testament context, this continuity of identity in testimony-witness 'proceeds from [the] direct engagement of the prophetic inspirations attributed to the living Christ and the memories of the eyewitnesses'. This, he explains, is what gives rise to the distinctive feature of this form of testimony whereby there is an 'integration of fact to meaning, of narration to confession (p.135). The coinherence of fact and meaning is evident in the two inseparable aspects of testimony thus understood: it is both a testimony of the senses, as eye-witnesses to events, and at the same time, has the interior, reflective aspect of the engagement of the witness with what they attest. Richard Bauckham, in a study of the Gospels as eye-witness testimony (2008), reads the implications of this for the apostolic witnesses by describing them as 'people whose on-going engagement with what they had witnessed qualified them to speak with authority about its significance' (p.24).

How could this inform contemporary understandings of testimony, of believers who are not New Testament eye-witnesses, but who nevertheless have had an experience for which they claim knowledge of God? How might they connect their experience to the testimony of Scripture? Mark Cartledge (2002, pp.6-7) cites the work of Jackie David Johns and Cheryl Bridges Johns (1992, pp.109-134) who explain a Pentecostal model for group Bible study for an explanation. They situate testimony as an element in a community-situated model. As Cartledge explains, in this model, encounter with God is the primary source of knowledge of God, mediated by the Holy Spirit. The encounter consists of an integrated, holistic matrix: in the context of community, testimony is shared, Scripture is searched to discern God's word and those gathered 'yield to the Spirit' since the Spirit is the agent of divine encounter.

'Yielding' to the Spirit, results in conviction, the 'response to the call to live in [God's] presence, 'resulting in transformation' (2002, p.7). From this process a new testimony emerges, 'one in which we confess what we have seen and what we have heard and what we are compelled to be and do' (Johns and Johns, 1992, p.134). This testimony is communal as well as personal and is possible by the engagement with Scripture which is also *expectant* that the Spirit works equally through all three elements, persons, community and Scripture.

The most significant point from this example for the present study is that the individual experience of divine encounter is translated (meaning both 'moved' and 'interpreted') *into* the context of an ecclesial community. As Johns and Johns explain, the emergence of 'a new testimony' takes place in the context of 'shared critical reflection and thereby contribute[s] to the corporate testimony of the group and community' (Cartledge, 2002, p.7). Thus, personal testimony becomes communal, ecclesial testimony.

In support of this understanding, John Thiel identifies in tradition both scriptural faithfulness, but also an excess or non-reducibility of meaning to scripture in the doctrine, practices and events that constitute tradition (2000, pp.13-15). Thus, he argues, 'the kerygma that took shape in the writings of the New Testament was first proclaimed in the faith, hope and joy of the earliest Christians', including their 'testimonies of conversion' (p.14). Thus, from the earliest times in the Church, personal faith experience has contributed to normative faith, or the content of faith as that which is handed on.

Although the formation of the Scriptural texts has a unique and privileged place in the progress of God's revelation, its origins as reflections on the experience of faith in the early Church remains a paradigm of practice in the transmission of the *kerygma*, the saving message of Jesus Christ. In his work, *Revelation*, Gerald O'Collins notes that this is so because divine revelation requires reception by human faith that it may, 'at least in some minimal sense, be understood and interpreted' (2016, p.75). In this sense, O'Collins notes a reciprocity in revelation by which it resembles love: 'revelation and love are not truly there before they are reciprocated' (p.75). The logic of revelation is, therefore, 'inherently relational' and Trinitarian: *of* God the Father, *to* human persons, *in and through* revelation of the incarnate Son, *by* the relational power of the Holy Spirit (Gregersen, 2015, p.238, cited by O'Collins, 2016,

p.77). Testimony, therefore, is an expression of this relational dynamic of revelation and faith.

5.3.2 Testimony as an expression of desire

Bruner's systematic analysis of Pentecostal experience as part of his development of a theology of the Holy Spirit very conveniently for the present study provides a tabulated analysis of Pentecostal and charismatic giving of testimony. In this, he identifies the 'desire for more' under five points: first that the desire comes from 'the innermost parts of the Christian'; second, that this desire is 'nourished by ... reading', particularly the marvels recounted in the Acts of the Apostles; third, 'fellowship with other Christians', seeing the example of their lived faith; fourth, the requirement of 'more than usual faith' to receive a blessing and fifth, prayer with others who have already experienced this (Bruner, 1970, p.128-129). This identification by Bruner of the desire for more supplies an understanding of faith that is ecclesially situated, but personal, embodied, relational and communicative. While Bruner's focus on the desire for 'more' is to illustrate a characteristic feature of Pentecostal testimony, it can equally be applied to a Catholic understanding of baptism in the Holy Spirit, as this study proposes.

From a Catholic perspective, Pope John Paul II's assessment of faith as 'in its deepest essence ...openness of the human heart to the gift: to God's self-communication in the Holy Spirit' (*Dominum et vivificantem*, 1986, n.51), presents the foundational disposition supporting Bruner's analysis of faith, namely that openness is the necessary pre-condition. Yet openness itself is also an expression of expectation, having within it a forward orientation of hope. One is open 'to' something or someone, and this is also, therefore, 'for' something, based on a sense (even if not identified, perhaps hardly even intuited) of need, of desire. For O'Collins, reflecting on the reception of revelation, openness presupposes the mutual interaction of knowledge through revelation with 'loving and the imagination of hope' (2016, p.89). Sebastian Moore, in *Jesus the Liberator of Desire*, articulates this in terms of desire. He links the mystery of human existence to that of God by desire that always leads us on, ultimately losing the self in the mystery of the Other (Moore, 1989, p.7).

However, far from inferring simple loss of the self, as in an abyss, the word 'mystery' offers richer developments and associations. In the original Greek, *mysterion* as well as meaning 'mystery' or 'secret', also means 'a mystic history or dispensation' (Liddell and Scott, 1909, p.456). Thus, it is a secret that *is being disclosed*, as O'Collins explains of revelation as both an achievement noun and a verb (2016, p.76); a disclosure that is realised in being lived by persons who receive it. This again is reminiscent of the *ainigmati* or 'stories' referred to earlier by Muir, which also mean 'riddles' (Liddell Scott, 1909, p.20). In other words, engaging with mystery, rather than entering a void, there is progress in reception and disclosure even if the fullness of disclosure is limitless. Perhaps the best realisation of this is as a trustful relationship, as Moore observes, there, 'one can always be more trustful, more connected, which means more desirous' (1989, p.11).

Bruner confirms this as the final stage of his anatomy of the *desire for more* as the most pervasive characteristic evidenced in giving testimony. He notes that the satisfaction that follows baptism in the Spirit (whether alone, or as a result of being prayed with by others) is that of having been brought into more complete relationship with God, and with the church, past and present, with the result that 'one finds it easier to give oneself absolutely to the whole of the church's life and to bringing others to this fuller experience' (1970, p.129). However, relationality as a concept is also complex and ambivalent. As interplay between persons it includes possible tensions and the issue of relations of power, the resistance of domination, and in some cases the tension arising from loyalty that demands submission over against the prophetic or marginal voice (Grey, 1997, p.39-40). Some examples of these arise in the examination of testimonies in the next chapter and will be explored.

5.3.3 Testimony of faith and desire: A Scripture-based perspective

In the light of what has already been examined in this chapter and applied to the practice of giving testimony, I turn now to explore a description of what constitutes faith and its transmission, taken from the Reformed tradition, by Letty Russell (1993, p.23). This description is chosen for four reasons. First, it is a practical description which brings application to an otherwise theoretical assessment of faith undertaken in Chapter Four relating to tradition and

reception. Second, as a Christian non-Catholic perspective, it supplies a context which is sympathetic to CR's ecumenical roots. Third, within the context of Russell's feminist work it is also consistent as a 'voice from the margins', a perspective which is proposed by the present study to describe how testimony functions. Finally, as a description of the dimensions of faith in terms of story, it uses the same contexts of interpretation as this study, where Pentecost is taken as the primary story of charismatic testimony, and therefore, offers genre-compatible insights. Also, Russell's description resonates with those of Coakley and Hocken cited in Chapter Two above, regarding ways of knowing that are relational, performative and imitative within community, such as those which construct liturgy.

Consistent with the exploration of faith in terms of desire and personal relationship as given above by O'Collins and Moore, Russell describes faith in terms of falling in love; she calls it 'falling in faith' (1993, p.23). Also, this 'falling in faith' is done not just with God disclosed in the person Jesus Christ, but also with and through his story, and this happens within the context of a community of faith. This is faith understood as personal response and total transformation through the gifting of the Spirit. Thus, her exposition is of faith, 'that compels our commitment to live out the story of the life, death and resurrection of Jesus of Nazareth with our lives' (p.23). To grasp more fully how this is so, she engages three distinctions from the Reformed tradition⁵² accorded to dimensions of faith described in the Bible; these are faith as knowing, acting and trusting. As 'knowing', faith is 'taking notice of the actions of God in Jesus Christ: getting to know the story of the person in whom we believe, through study, worship, and sharing the story with others' (p.23). Faith as acting is, 'assent to active participation in this story', again by joint working with others but this time in 'actions of service and justice' (p.23). Finally, as 'trusting', faith is 'confidence or complete trust in God's love in Jesus Christ', and this happens 'through the work of the Spirit in community that makes the story and actions so important to us in our lives'. For Russell, these dimensions, together 'form the happening of faith, which is the gift of God' (p.23).

Central to Russell's hermeneutic of faith, therefore, is the understanding that faith is experienced and enacted in the context of 'story', a metaphor which

⁵² For this source Russell credits Heinrich Heppe, 1950. *Reformed Dogmatics*, ed. Ernst Bizer, trans. G. T. Thomson. London: George Allen & Unwin. pp.530-534.

extends that of faith understood as a 'happening' and constructs a narrative form to her theology. For Russell, this is the context of meaning for faith, since it is also within the context of story that 'cognitive dissonance' can be experienced (p.23). Within Russell's feminist and liberation theology 'cognitive dissonance' is vital to the discernment of the presence and action of God, because it is precisely in the contradiction between ideas and practice, between the Gospel as text which is read, and that which is lived, that the truth is manifest as the 'life-giving story that points us to God's intention for New Creation' (p.23). To understand more fully both the potential of the narrative context of story, and then to offer an interpretive tool for its application to testimony understood as story of faith, I turn first to Anne Muir's use of story. Then finally, I will describe the literary critical device of *mise en abyme*, as an appropriate tool whereby testimony as story of faith expressive of charismatic experience, can be interpreted in terms of the Pentecost story.

5.3.4 Story

In the Preface to *Outside the Safe Place* (2011, p.7), Anne Muir describes what she was attempting in the presentation of an oral history of the early years of the Iona Community. She constructs this history using narrative testimonies of the memories of founding members, recounting anecdotes and stories of community. Against objections to the use of stories, she resists strongly their dismissal as '*just*' stories. In her defence that 'stories' are all we have', she quotes Paul in 1 Cor 13, 'now we see through a glass darkly'. Muir identifies in his use of the word 'darkly' the Greek root for 'stories' – *en ainigmati* – (2011, p.7). Thus, she holds, for the present, stories and metaphor reflect the world and the human condition for us. In other words, it is through stories that we have knowledge of what is.

Such a justification, though somewhat expanded, likewise informs the use of testimonies in the present study as a form of constructive narrative theology (Graham, Walton and Ward, 2007, p.89). In this understanding, testimony as a form of story-telling is reflexive. The one who testifies, 're-lives' the experience recounted by remembering and re-telling. Thus, both conceptually, as remembering and as practice through its performative dimension, testimony is generative of new meaning. This is because the story is more deeply understood with each re-telling. It is also transformative as the one testifying,

and those listening both hear, and thereby receive, a story of divine and human encounter which is described as life-changing. As Richard Bauckham explains of testimony, it is a re-calling of events, spoken of with conviction of their significance and is also, in so doing, a form of 'speak[ing] out of their on-going attempts to understand' (2008, p.24). Therefore, it is not closed to the generation of meaning, since each re-telling progresses its understanding for both speaker and hearers. This links the reflexivity of faith as experienced and reflected upon by the speaker, to the listening and discerning community who respond. In this sense testimony becomes an action and element also of the life of community, and therefore, also part of its experience. Cartledge also notes this of the account of Scripture-based Pentecostal testimony given by Johns and Johns (1992, pp.109 – 132), and discussed above (see 5.3.1). This transformative reflexivity is also, I argue, a critical dimension of charismatic testimony as will be shown in the next two chapters.

Thus, giving testimony is both a communicative and a transformative experience. It is also the creative encounter with the revelation of a God who likewise reveals Godself through 'images, symbols, narrative parables and proverbs' (Graham, Walton and Ward, 2007, p.89). In order to explore how this is so in relation to charismatic testimony as a telling of the Pentecost story I am mindful of the injunction of the oral historian Portelli for the appropriateness of the use of general categories of narrative theory to undertake this task. Portelli makes this claim in defence of testimony as oral history (1979, p.35), that, as narrative sources, the examination of testimonies 'must avail itself of some of the general categories developed by narrative theory in literature...' (p.35). Though not a 'general category' in narrative theory, as a technique whereby a story is told within a story, it relates to narrative structure. In an art historical context, it indicates an image containing a copy of itself. I employ *mise en abyme* (French, 'put into the abyss') to identify the reflexive interplay of a 'story-within-a-story' and thereby apply Portelli's injunction to my use of *mise en abyme* in the review of findings in Chapter Seven, from the examination of testimony-interviews in Chapter Six. In this way, I examine the relation and interaction of charismatic testimony to, and with, Church tradition understood as the transmission and revelation of faith. First, I shall give a fuller description of *mise en abyme*, its origins and function, in order to define more clearly my use of this term, before concluding this chapter.

5.3.5 *Mise en abyme*⁵³

Mise en abyme is the literary critical device identifying the 'story within a story' in narrative fiction. It also refers to the heraldic device of an escutcheon containing a smaller escutcheon, and therefore, also has a visual, as well as a literary form. Like many other commentators (Dällenbach, 1977; Ron, 1987; Jefferson, 1983; Snow, 2016), Brian McHale notes the ancient origins of this form, and its modern revival with André Gide in 1893 (2006, p.178). In his PhD, *Mise en abyme: into the Abyss* (2016), Marcus Snow helpfully identifies various uses and distinctions of meaning of the term. Thus, he notes, citing Gray, that in its literary form, it has been described as a 'self-reflexive repetition in a text' (Gray, 1992, p.181). Examples include the play within a play in Hamlet, and Gide's novel, 'The Counterfeiters', in which a character is writing a work by that name. I see in this, what Lucien Dällenbach attributes to Gide's use, namely that, in conceptual, as well as literary form, a 'relational network' (1997, p.96) is thereby established.

Describing the experience of looking at a work of art, Gide observes both the function of relation and scale of the whole to itself; 'I rather like to find transposed, on the scale of the characters, the very subject of that work' (Dällenbach, 1977, p.30). He adds that this 'establishes the proportions of the whole'. The images he cites to exemplify this are paintings of early renaissance and later interior scenes which include 'a small convex and dark mirror [which] reflects the interior of the room in which the scene of the painting is taking place'. One example of this would be *The Betrothal of the Arnolfini* (Jan Van Eyck, 1434, National Gallery, London). The mirror visible at the back of the room, provides a totally different perspective of the subjects and even includes a glimpse of the artist at work. Literally, the smaller image is a reflection offering a new view, and not a mere repetition. There is also the issue of scale, Gide holds that this smaller image 'throws a clearer light... and establishes the proportions of the whole'. In other words, the smaller image is not merely derivative from the larger, contextual image, but in some sense conditions the very identity of the larger picture conferring on it, according to Gide, truer 'proportions' and greater clarity. I propose that this observation about scale, and the relation of the part to the whole are key to understanding

⁵³ I wish to acknowledge Rosalie Moloney for first introducing me to the concept of *mise en abyme* and how it functions as a literary device.

how Pentecost be interpreted as charismatic experience, relating the individual (small scale) to the community and ecclesial (large scale) context.

In terms of relationality, the 'abyss' (*abyme*), or context is, therefore, in this study, not one of post-modern infinite regress, endless free-play and loss of meaning, to which the term has frequently been applied (Snow, 2016, p. 4-6; Gray, 1992, p.181). I interpret it, rather, with an understanding of relation in the sense of revelation, as described above by O'Collins (ref. 5.3.1 and 5.3.2) and, in the terms of relations of desire, such as Moore and Bruner describe (ref. 5.3.2). In the context of God's love, the abyss is that of God's mystery, which is the endless disclosure of love, and not a metaphor for the 'abyssal and abysmal things' such that are the objects of Snow's study (2016, p.4).

Describing the placing of a miniature replication of the whole within some portion of it, Chaney describes *mise en abyme* functioning as a device revealing 'the constructedness [sic] of mediation' in visual or textual media (Chaney, 2011, p.39). These I also associate with the lived context of community, in which the story of faith is shared, such as Russell articulates (see 5.3.3), in terms of living the story of Christ. This lived, community context can also, I believe, be described as a form of 'relational network' such as Dällenbach attributes to the functioning of *mise en abyme* (1977 p.96) While for Snow, this also reflects the 'sense of wonder: the 'aesthetics' and the 'metaphysics' (2016, p.8) of *mise en abyme* as an elusive concept and literary device, as I use it in the present study, it applies equally to divine self-disclosure, and the transmission of faith within the ecclesial context. In Chapter Six, I apply this understanding of *mise en abyme* to map contemporary charismatic experience disclosed in charismatic testimony onto the Pentecost story. I do this in order to identify in what ways the thematic trajectories proposed in Chapter One emerge, and what significance this has.

5.4 Conclusion

In this chapter, experience has been explored in terms of how it discloses in the everyday, the reality of the human and divine encounter. This has been examined in terms of Rahner's mysticism of the everyday whereby God as the ground of being is experienced, and in Schillebeeckx's understanding of the interpretive power of experience disclosing the divine. I take the active

engagement of the subject as vital in both readings, and this has also raised the centrality of the personal and relational context of experience of God, as an experience of faith. The review of testimony as both an articulation of experience, and as a story of faith, connects personal faith experience with that of the community through its narrative form being interpreted as 'story'. Far from being indirect or unreliable sources, it has been argued that stories and testimony are fundamental modes whereby Christian faith is disclosed and shared. The process of giving testimony has also been shown in terms of its relationality and hermeneutical access to experience, to be creative and transformative, thereby potentially able to progress the insight of faith as an experience that is individual and communal.

The next chapter will draw upon, and further explore these insights, by examining testimony-interviews. As has been described in Chapter Two, charismatic experience of baptism in the Holy Spirit claims the Pentecost story as interpretive of what contemporary Christians experience. Therefore, the account of Acts 2 will be taken as the contextual story in which the individual testimonies will be examined as stories of faith.

Chapter Six

Charismatic testimony

6.1 Introduction

Having explored experience and testimony associated with CR in the last chapter, I now turn to the study of nine semi-structured testimony-interviews with members of the English Catholic Charismatic Renewal. In the previous chapter, I worked inductively to propose how testimony is related to experience and faith as a form of ordinary, narrative discourse using story. In the present chapter I examine nine testimony-interviews to explore how charismatic testimony can be understood in terms of the scriptural account of Pentecost. By reading the testimonies as stories of Pentecost, I engage with them as examples of *mise en abyme*. The testimonies given in the interview process, offer an example on which I make my proposal of what constitutes the contribution to Catholic theological and ecclesial tradition. This proposal will be presented in Chapter Seven.

This study is both theological and practical. In the first five chapters I have presented the ecclesial and academic discourses to identify charismatic experience. I now engage with the ordinary discourse of people involved in CCR, through the presentation of their testimonies given in interview. My research method is qualitative. The reasons for choosing this as appropriate to my study, and how I have engaged with it are given below. I will now explain my method of engagement with participants and their testimonies.

6.2 Identifying theoretical positioning

When planning this study, I knew that my approach to the gathering, recording and assessing of the testimonies would be narrative-based. I was also concerned that the anecdotal character of the testimonies recorded would not be lost through my exploration of them, by breaking them down into pieces of 'data'. In effect, I wanted to employ an epistemological approach that prioritises interpretation, working inductively towards theoretical generalisation rather than proofs or conclusions. And, in so doing maintain a priority of ideographic knowledge over nomothetic knowledge, working from specifically

cultural and personal contexts, with an openness to exploring concepts including Pentecost, community and ministry.

This prioritising of the narrative and personal dimensions, whereby story-telling is taken as a source of knowledge, accords with the certain key qualities of qualitative research which Harriet Mowat and John Swinton, describe in *Practical Theology and Qualitative Research* (2006). They offer a caricature of qualitative research being, 'anecdotal, lacking in rigour; 'merely storytelling' (p.31). I recognise this description as a possible weakness in general terms, but I also have explained in the previous chapter that as used in this work, story-telling is a legitimate form of knowledge-sharing. As such, this study, through its rigorous examination of testimony and its use of narrative and story related to its faith context, has firm theoretical foundations.

6.2.1 Rationale for methods used

The choice to engage the research data qualitatively was made for the opportunity it gives to generate 'rich and in-depth' data, since its focus is upon description and interpretation (Rossman and Rallis, 2012, p.9). As such it lends itself to a 'thick description' (Geertz, 1994, p.214), meaning that I intend it to be a description that uncovers and explains layers of meaning. Clifford Geertz invented this term to describe how ethnography operates. Since my study also engages a particular social group, the CCR and, therefore, has an ethnographic perspective, I find its application as a description fitting to my research also.

This aspect of listening and responding which shaped the recording of testimony-interviews was also informed by approaching them as an oral source that is expressive of an oral tradition. Alessandro Portelli, an historian of oral history, describes it as 'individual, informal, dialogic narratives created in the encounter' between historian and narrator (1997, p.56). For Portelli, the process of speaking out in this context makes these narratives more than 'just' stories. For him the dialogical encounter with the historian transforms these narratives from the personal to the public sphere, from the private context, limited to a small community to history that is shared (p.58). In this sense, they are able to then be analysed as part of an oral tradition, being made up of 'verbal constructs that are formalised, transmitted, shared' (p.56).

In these terms, the historian's status and function are crucial to realising the transformation of a personal 'story', to becoming 'history'. I do not claim the status or function of the historian. In the context of the present study the enquiry centres on the relation of the personal story of faith, and its relation to and participation in Christian tradition. However, it did make me more cognisant of the creative context of the interview process. This alerted me to the creative construct I am placing on these narratives, by identifying them as testimony within a charismatic tradition such as I have outlined in Chapters Two and Three.

Therefore, I need also to acknowledge as significant those things which 'lie outside what both the [historian/ theologian] and the narrator think of as... relevant' (Portelli, 1997, p.58), or outside the construct of interpretation and relevance. In this study, two examples are prominent. In the first, a participant requested the deletion of some parts of the interview transcript. This was not because it was inaccurate, but because, as they disclosed to me in a telephone conversation, they were anxious that, despite the process of anonymisation of the text, they may still be recognisable. The second person was reluctant to approve the transcript of their interview until they felt assured that my theological understanding and practice was not disagreeable to them. Both cases manifest an anxiety about their speakers' own identity in relation to the appropriation of their words and their testimony. In both cases this was associated with the ecclesial context, and understandings of acceptability and identity. The significance of these concerns will be explored in Chapter Seven, after the examination of the testimony-interviews below.

The locations were all domestic, with the hospitality offered by participants including refreshment. This created a relaxed, informal setting conducive to the sharing of personal information. Likewise, I judged the semi-structured type of interview suitable to give enough scope for personal expression, whilst maintaining a consistency of subject matter, provided by the questions. Semi-structured interviews use specific questions but also allow for elaboration or clarification on the answers given, as Tim May notes in his work on social research (1997, p.111). This, I felt, was better suited to my purpose, allowing me as interviewer, to probe for details, and offer participants the opportunity to clarify their meaning. Of course, this required great care, that in interviewing, I should be prepared to work with unplanned responses also. This is noted as a feature of the semi-structured interview (Wengraf, 2001, p.7). Interviews

included conversation both before and after the recording had begun. However, this was not always an advantage: in one instance, for example, John spoke of his baptism in the Holy Spirit before recording had begun. He then chose to work so swiftly and closely to the interview questions, that it was not subsequently possible to include his earlier unrecorded contribution. However, inasmuch as even this ‘inconvenience’ was a legitimate exercise of John’s preference for how he wished to participate, it was also experienced by me as an example of a singular expression of the balance of power at work in all the interviews. Each interview lasted approximately forty-five minutes to one hour and was recorded with a digital recorder.

I now proceed to describe the practical and ethical criteria of the study, before concluding this section with an acknowledgement and consideration of some of its limitations.

6.2.2 Selection of Participants: Criteria

This research was initiated under the impetus to both record voices of persons who identified as Catholic charismatics and to explore how, and in what way, they had contributed to the life and practice of the Catholic Church in England. For this reason, a non-probability sample of participants was selected, on the basis of their being long-term charismatics and thereby having a depth of sustained charismatic experience. This was desirable in order to identify more truly the characteristics of charismatic experience. These characteristics would be harder to ascertain in those whose experience was very recent or only transient, and could therefore be attributable to other causes, such as context and personality, and would also lack breadth and depth of experience which can only come with time. They were selected, therefore, as being ‘representative’ in terms of consistency of practice supplying, therefore, a stability or ‘norm’.

Participants are all persons known by the researcher to be long-standing ‘members’⁵⁴ of CCR. They are all ‘national figures’ in various fields of

⁵⁴ Inverted commas are used here because there is, in fact, no membership of CCR, since it has neither the structure nor organisation for this, at least in England and the UK. See above in Chapter Three for description of its functioning and the history and role of the National Service Committee which explains why this is so. The lack of any membership or affiliation is

charismatic practice, either speaking at conferences, working in digital and print media, living long-term in community and exercising various charismatic ministries as well as serving in leadership of national and international CCR bodies. As such, they have a certain expertise. They were selected as being 'representative figures', to use Frederick Dale Bruner's expression (1970, p.118).

As with Bruner's examples, those selected for the present study are considered 'representative' inasmuch as they have long experience of CCR (between 27 and 43 years) and, therefore, can reasonably be supposed to have a breadth and depth of familiarity with CCR and charismatic experience. The lengthy duration of their involvement indicates that for them, charismatic experience is more than a short-term or transient form of spiritual experimentation. Some participants have also shared their testimony publicly before, in print (see Newberg and Olena, 2014; Payne, 2009), so their testimonies are already in the public domain. Three of the above are of retirement age (Patrick, Robert and John), but all three are very active in their 'ministries' (this word and its uses will be explored below), spending at least several hours a week doing this work.

This 'specialism' accorded them, does not discount their being also identified in the present study in terms of 'ordinary theology', as Jeff Astley describes the term (2002) examined above. In this, I agree with Mark Cartledge's evaluation of the appropriateness of its application to persons (in his example, Pentecostals) who have a certain 'expertise' (2010, p.16) in spiritual experience. As he argues, they do meet the other criteria of Astley already cited, since they are not trained in academic theology (although two of my sample were) and they are talking of personal faith experience, therefore, their theology may also be termed 'ordinary'.

Table 1 below identifies the participants, the charismatic service they undertake as ministries (this term will be discussed in the findings), whether they live in a lay community or not, and their state of life.

another reason why CR cannot be identified in quite the same terms as the other new movements in the Church.

Participant	Ministry	Full-Time (F/T) or Part-Time (P/T)	Community	State
Andy	Media, Evangelisation	F/T	X	Married
Bernadette	Media, Evangelisation	F/T	X	Single
Bill	Healing, Prophecy	F/T	R	Married
Eamon	Teaching	P/T	NR	Married
John	Ecumenism, Evangelisation	F/T	R	Priest
Patrick	Evangelisation, Deliverance, Healing	F/T	R	Married
Paul	Evangelisation, Healing	F/T	NR	Married Deacon
Robert	Ecumenism, Evangelisation	P/T	X	Married
Sally	Evangelisation, Preaching	F/T	R	Married

Table 1. Community: residence = R; non-residential = NR; not in community = X

6.2.3 Interview questions

The questions were formulated early in the research process. Although my intention was always to record personal accounts of charismatic experience, I was also concerned to hear something of an understanding of CCR, of its contribution to the Church, and of its practices. For this reason, I combined personal questions (1-5) with ones about CCR, its practices and wider context in the Church and world (questions 6-11). Topics covered included their own experience of CR, how they understood charismatic experience, ministry, the contribution of the teaching of the Second Vatican Council, the relation of baptism in the Holy Spirit to ecclesial initiation, their understanding of what constitutes a renewed Church and how the practices of CR are perceived by the wider Church.

The ordering of the questions was intentionally 'random' in appearance. This was to allow responses to flow without a sense of digging deeper into any particular theme, but rather to present alternative points of access to reflection. This approach was considered desirable to evoke more spontaneous responses, avoiding expectations, and thereby more likely to elicit less consciously controlled or self-censored responses. Thus, the questions asking participants of their own charismatic experience (questions 2 and 5), are amplified in questions 9 and 10 which enquire into the expression and contribution of CR in the Church and society. In other words, offering participants a wider and more generalising perspective also allows for an indirect reflection upon their own experience.

I intentionally avoided the use of the terms 'testimony', and 'baptism in the Holy Spirit'. In both instances this was to avoid predicating both the form and content of responses, by introducing vocabulary which was already associated with CCR. Using this language, I thought might prompt participants to respond according to patterns of and thereby only hearing back what participants expected. I preferred, rather, to see if these terms or forms would be used spontaneously by the participants. I wanted that the deliberate selection of vocabulary, should be left to them to indicate their conscious choice of context, and avoid research bias.

However, in the end this proved problematic on two grounds. First, the context was alien to the normal contexts of giving testimony, these more typically being within personal conversation, group discussion, congregational practice or in written form for a faith-based publication, as Cartledge has noted in his charismatic study (2015, p.25). Participants generally preferred to answer, 'How long have you been active in CR?' with a literal response, rather than a descriptive one. This prompted the researcher to adopt greater freedom in presenting questions. In this way, the specific questions were used to supply structure, but clarification and elaboration of answers could also be made. By this means I was enabled to probe responses for details, or clarify a question (May, 1997, p.111).

6.2.4 Ethical Issues: Contacting the participants

Since this research began as a desire to record the testimonies of those interviewed, I have been keenly aware of the need to ethically justify this undertaking. The justification, explained by me also to participants, lies principally in its potential relevance and usefulness to both CCR, and the wider Church through the academy. This relevance lies in the significant contribution that testimony gives as an articulation of faith by lay persons, to the tradition of faith. I consider the potential benefit of this research to pastoral practice through publication and engagement at a grassroots level via formation programmes or informing catechesis.

Following an initial ethics approval process, according to Anglia Ruskin protocols, participants were all contacted via email by the researcher and upon agreement, were sent a Participant Information Sheet which included details of the nature of the research project, how the interview would be conducted, a sample of questions, and information on the secure handling and

storage of data, according to the 1998 Data Protection Act. A Participant Consent Form was included, and this was signed before the interview was undertaken, and participants were assured that they could withdraw from the research process at any stage. All participants were also assured of the anonymisation of data gathered in interviews. Their names are changed in the transcripts, and any references to places or organisations with which they are associated (other than CCR) are left blank. I was aware that due to the relatively small number of persons in CCR, and the distinctive experiences of those interviewed, they might still be identifiable to others from this field. The participants had all, to my knowledge, spoken publicly to give their testimonies and to speak on matters of CCR, however, I did alert them to the potential risk of recognition. All agreed to proceed without hesitation.

Following the interviews, participants were sent a written transcript of their interview together with a Transcript Approval Form to confirm that the data to be used was accurate. All were approved. Interestingly, only one participant wished to alter the text, and this was not for accuracy, but because, as they explained to the researcher in a telephone conversation, they felt uncomfortable that they and their ecclesial work may be compromised if they were identified with what they had said. In effect, they censored themselves.

6.2.5 Limitations of method

The limitations of the method I have used for this study are several. First, since the sample group selected for the testimony-interviews is quite small, it cannot be held as a norm for, or representative of all persons engaged in CCR. This, however, was not the intention of the research. In seeking to consider testimony as a source for Catholic theology, I was concerned first to hear people's reflections that could, in some way, and in their own words, articulate their faith experience by reflecting upon it in its own terms, and also in relation to wider ecclesial and theological contexts. This requirement of 'subject knowledge' on the part of participants did limit my choice.

A wider selection of participants from within CCR could contribute equally valuable data for research, as part of a future project complementary to the present study. This could make further enquiries from a broader base of experience. While acknowledging the validity and considerable interest in examining testimonies of any person involved in Catholic Charismatic

Renewal, my objective in this study required a greater depth of reflection than I might expect from someone, who, for example, was only recently or superficially engaged with CCR. I, therefore, engaged those I considered 'representative' figures. I expected, for example, some awareness of CCR as a movement, and of what the Second Vatican Council was. This, and an awareness of the ecclesial situatedness of CCR in this country was something I anticipated by the form of questions asked.

Another limitation in the selection of participants, can also be identified in the fact that, although they included a breadth of life-styles – both in, and out, of community – they are all middle-aged or elderly, white and middle-class. This quite limited demographic does, albeit unintentionally, more accurately reflect the British demographic for those involved in CCR (Brierley, 2006, p.96). However, again, though acknowledging this bias, issues of age, class, and ethnicity are not directly the concern of this study. This leaves the field open for future work with younger and more ethnically diverse participants.

6.3 Pentecost

At this point I refer back to the Methodology, and to the examination in Chapter Two of the Pentecost account. In the Methodology I presented grounds, citing the works of Brueggemann and Bauckham, specifically in relation to the Pentecost account, for reading Scripture as testimony. This, I argued, was evidence both of God's agency in human history, and in the human re-telling of that story, based upon experience, within the faith community. In Chapter Two, the interpretive power of the Pentecost account was examined especially in terms of defining the missional identity of the early Church community. The Pentecost account will not, therefore, be treated as consisting only of verses 1-4, but will be understood to include the proclamation of Peter's testimony that follows, and the description of the early community of believers (verses 14 – 47).

The following examination of the testimonies in the light of the Pentecost account in Acts 2 is undertaken under three headings, forming three sections, which follow the scriptural account. The first section focuses upon the initial 'being filled with the Holy Spirit', and the immediate effects of this (Acts 2:4-7). The second section considers the proclamation that followed (Acts 2:14-16), and interprets it as 'the prophetic and its connection to community'. The third

and final section focuses on the consequent effect upon the community (Acts 2: 42), as 'faithful to teaching, brotherhood and prayers'. Within this last section there are three subsections. The first two identify objections to the charismatic expression of faith in terms of language and other manifestations that present challenges and opportunities. The final subsection identifies interior conflicts that arise between teaching and practice, and this focuses upon ministry.

This use of Scripture offers a very selective reading of this chapter of the Acts of the Apostles. Many specific details on the gift of tongues, Peter's citations of Scripture and the responses of the crowds, for example, could be included for a far lengthier and deeper examination. The three *loci* chosen, align with the focus of this study on testimony as a witness to a spiritual experience which impacts both the expression of faith adherence and its practice. In this case, the verbal communication of a faith experience⁵⁵ and the contextual realisation of that in community, be that local or in the broader contextualisation of church as ecclesia, via denominational identity. I, therefore, consider these three selected scriptural passages as ideal to identify specific themes and areas for exploration of CR, evidenced in the giving of charismatic testimony.

6.3.1 Section 1: Being filled with the Holy Spirit: amazing and perplexing

When the day of Pentecost had come, they were all together in one place. ² And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. ³ Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. ⁴ All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

¹² All were amazed and perplexed, saying to one another, 'What does this mean?'

(Acts 2: 1 – 4, 12)

From the above passage, I am focussing on the underlined portions, and include the rest of the passage for the sake of contextualisation. I also do this for the Scripture quotations starting the next two sections below. In Chapter Three, the examination of baptism in the Holy Spirit identified it as a form of in-filling with the Holy Spirit, and so I equate this with being 'filled with the Holy

⁵⁵ This is in contrast to the equally legitimate, but different focus upon spiritual gifts as actions, such as speaking in tongues, whereby the action is given as evidence of spiritual in-filling.

Spirit' in verse 4. In the passage, this in-filling is directly associated with the speaking of other languages 'as the Spirit gave them ability'. Although speaking in tongues as evidence of Spirit-baptism has been a central tenet for many Pentecostals (Wacker, 2001, p.35; Cox, 1995), this is not understood in a Roman Catholic theological context to be a necessary sign (Malines I, 1974; Cartledge, 2006, p108). However, as will be seen, it is referred to by several participants to have been their experience. More significant for the present context, though, is the fact that 'they began to speak' (2:4). This is the defining context for charismatic testimony as I am considering it: first there is spiritual experience, then there is the oral giving account of it. My focus will be upon *how* this Spiritual in-filling is described, and what significance is accorded to it and its consequences by those who experienced it.

Following the conclusion in Chapter Three, that baptism in the Holy Spirit is an outpouring of the Spirit, which effects both an in-filling and spiritual renewal, in the present context, I equate it with the Pentecost account of 'being filled with the Holy Spirit'. Sally, Bernadette, Andy, Bill, Patrick and Robert (the names given by me) describe this explicitly; their accounts of this experience, therefore, contribute to this first section. Though sharing some similarities, there is a breadth and diversity among the testimonies in their descriptions.

Sally is rather vague about the experience itself, describing it first as 'an experience of the Holy Spirit':

Well, I came into, an experience of the Holy Spirit when I was sixteen years old, I guess we can say that, er, thirty years ago, thirty plus years ago... So, it's a sense of you have an experience that leads you to discover things and you carry on life in the Church... For me it has just been the experience of my Christian life. So, I came to know God in a, a real way in my life, and, at that time I think I experienced what we might call the Baptism in the Holy Spirit. And then I started going to prayer groups and receiving quite a lot of teaching from the people who were involved in the CR and things just went from step to step.

...I went for the camping really, because I didn't know anything about, anything religious, and it was something run by the SVP, the St Vincent de Paul, and when we got there, now I know that what had happened was a lot of the youth leaders, had been, just been touched by the Holy Spirit in those very early days of the CR, so, it was like, they were all really on fire, and they were the people that I encountered, so, so, that was the beginning really.

The recollection of the faith of the other people who were 'really on fire' appears significant as the catalyst whereby, as she states, 'I came to know God in a real way in my life'. There seems to be a natural progression for her whereby this experience leads to her development of Christian life. In her words, 'it's a sense of you have an experience that leads you to discover things and you carry on life in the Church'. From this, comes a progression in faith formation, included participating in prayer groups and receiving 'teaching'.

Bernadette also describes the encounter with others who have been baptised in the Holy Spirit as significant for her, since, 'it was the first time I'd ever met Catholics or anybody, really, talking about God as if they knew him, and Jesus as if he was really a part of their everyday life'. As to the motivation for her seeking baptism in the Holy Spirit, she initially states, 'I felt there was something missing in my faith'. She acknowledges both desire, and a sense of challenge. First, there is the attraction of the new way of relating to God – 'they were saying it was important to have this personal relationship with Jesus, and I knew that whatever that was, I didn't have it.' The challenge came to critically reflect on her own beliefs and consider changing them: 'one of the things they said was, you weren't saved by your good works, which I thought you were (laughs)... it challenged me; it made me think about my own faith'.

However, Bernadette also describes her uncertainty regarding the authenticity of the faith of these people from the prayer group, as she puts it: 'they might be deluded... this could be a cult, and I don't want to be involved in a cult'. Therefore, her approach to baptism in the Holy Spirit is one of testing, in order to prove the veracity of their testimony:

I didn't know if they were deluded, and so... on the night of Pentecost, I went into the chapel [alone] and I said, 'OK, God. They all say that it's possible to have this baptism in the Spirit experience and to have a similar experience to the first apostles, and that you'd be crazy if you didn't want it, or be open to it...'

Bernadette also describes her baptism in the Holy Spirit as 'an experience of the fear of the Lord', and she also states, 'yes, I speak in tongues, I believe I got that gift that night' although she only first used the gift 'about five months later'. Both she and Robert also include repentance as a feature of their experience of spiritual in-filling described as baptism in the Holy Spirit. I assume this was not unexpected for Bernadette since she also states that

members of a charismatic prayer group had told her in advance that 'you needed to repent to receive the Holy Spirit'. She also adds that at that stage,

I didn't feel that I'd done anything wrong that I needed to repent of, because I had always been good, and... but I guess in my heart I was prepared to change and I was open to something different, and I repented, I said, 'I repent'... and I had an experience of the Lord, and I realised it was true and God did exist and then I really did repent, because then I realised that although I had always done good things, and kept the law, God wasn't really at the throne of my life, I was.

Reviewing her own attitude to this new expression of faith she reflects that 'I guess in my heart I was prepared to change, and I was open to something different'. This openness to change and critically reflect upon previously held beliefs also appears significant for Robert. Apart from Bernadette, Robert is the only participant to describe experiencing repentance. His experience of repentance is described as being in response to God's love: 'I was overwhelmed with a sense of the love of God. Overwhelmed. The next thing I knew I was on my face on the floor repenting of sins; then I was up, praising God and thanking him'. Like Bernadette, he also attributes this experience as the occasion of first speaking in tongues: 'I spoke a funny language and I thought, where did that come from?'

Both he and Bernadette make a retrospective accounting for this. Robert puts it this way: 'And looking back, I went through a personal conversion of heart and I was baptised in the Holy Spirit'. Bernadette's explanation is, 'I suppose I was a typical Pharisee in that, you know, I did the good deeds I wanted to do'. This relates to her earlier description of being a Catholic, whereby engaging in faith-practice, is equated to the keeping of rules: 'I was a practicing Catholic...even a daily Mass-goer... I kept all the rules'. Interestingly, only these two participants include the experience of repentance in their testimonies, and these are also the only two to describe having had this experience when alone, rather than when being prayed with by others.

Robert also notes the enormous personal significance of this event, marking a change in life;

So, that was a major turning-point. So that day... I would say that that was the day when I made a personal commitment to the Lord for the first time, experienced his presence and love in a way I hadn't before, and was baptised in the Holy Spirit and experienced the gifts of the Holy Spirit, which then together with

all my good intellectual formation made a really... made a package that made huge sense; and so my life changed.

Like Robert, Patrick describes his baptism in the Holy Spirit as an experience of God's love, although for him, this is not described as an experience of commitment:

The heavens were opened: there's no way of describing it, now way of describing what was poured into me... being invaded by God is the only way I can say it... I knew that God loved me, I realised it as never before that God loved me with the full intensity of his own, divine love; as though I were the only person in the whole world. And I loved God as never before. That's it.'

To this experience of love he adds four other elements; 'first of all, a sense of release, relief: number one. Number two was the light, number three was the empowerment, number four was the peace.' He expanded on these descriptions as follows:

It's an encounter, er, (long pause) with ultimate reality. I could search for words, but they all fall short, they don't convey what you want to say, words do not exist, the right word, I mean... It cannot be contained in human language. I think it can only be expressed by your life; it changes you, and in different ways it's leaking out of you in your encounter with other people.

Patrick however, relates this experience to a previous one, of nearly 15 years before. On the first occasion, he was at work, under stress, 'to the point of almost breakdown'.

And I just collapsed across the desk; I just gave it all up. And I remember an involuntary cry coming out, just an involuntary cry, 'Lord, I have done all I can; I've done everything now... and almost angrily, I said, 'From now on, it's up to you!' (strikes his hand)

And that was what God was waiting for, surrender. Surrender. And immediately, and I stress, immediately, there was a motion in the air above me; and it began to have effect on me. It was drawing (sucks in breath as with a straw) like smoke going up a vortex; something was being drawn off me. The weight fell off my shoulders. I felt greatly relieved.

The relief is accompanied by extraordinary strength – 'I felt an empowerment', he says, and peace, exhilaration and intellectual development. He adds that consequently, 'I could read the *Summa Theologia* rather like a novel...'. This remained with him 'for months'. At the time of it first happening, he also describes 'the whole room was suffused with a great

light. A light you can't describe... 'I still wondered what happened... I could never get to the bottom of it, until I came into the Charismatic Renewal. (clicks fingers) And there you are!'

In this way, Patrick interprets the first experience in terms of a spiritual renewal or 'in-filling', without using those words. When asked by me if the first experience still left him desiring more, he replies 'Yes', but then qualifies this, 'when I went to Soho [to the prayer meeting where he experienced baptism in the Holy Spirit] I wasn't even consciously recalling what had happened to me 15 years earlier in my office'. He explains: 'What I was desiring, was more of the Holy Spirit, because I had been, as I said, had that experience I described of the cut-and-thrust of the common man in the market-place, and seen how the Holy Spirit came to the aid of weakness in that, you see.' This refers to experience of working for an organisation doing apologetics in the form of public speaking, and later talking to parish groups about the Holy Spirit. Thus, he explains:

That was arising out of the experience I had had, it wasn't just theory... it was direct experience of this action of the Holy Spirit when I was speaking on public platforms in the face of all kinds of hostility... I wanted more of that.

So, for Patrick, the experience of the action of the Holy Spirit in his life is expressed as a complex of events and experiences over more than 15 years. The experience of public-platform speaking, and teaching, cover these years. During that time, he has the first overwhelming encounter with the Holy Spirit which he struggled at the time to understand. Finally, after some years of explicitly teaching other Catholics to 'open their lives to the Holy Spirit', by which they would be 'absolutely transformed', he himself has that experience when baptised in the Holy Spirit. Thereby he moves from understanding this as theological 'theory', to experiencing the reality. For him, this comes about by actively seeking those who can confer it, after recognising that Spirit-baptism described in the book 'Catholic Pentecostals' by Kevin and Dorothy Ranaghan, is in fact, as he puts it, '*describing what I was prescribing*'. Thus, he correlates his intellectual grasp of the Catholic faith, with his own lived experiences, presenting a coherent process of development whereby the experience of baptism in the Spirit becomes its logical, if still gratuitous, culmination.

Whilst all the testimonies described above give account of some sort of new 'beginning', Andy and Bill's accounts also both evidence their baptism in the Holy Spirit as effecting the positive rejection of powerful negative influences in their lives. This rejection includes the account of a struggle to arrive at that state. Andy cites drug addiction and 'other stuff', and Bill says he was into heavy metal, and mentions 'fornicating' as something he wanted to quit.

Both also describe two-stages to their spiritual renewal. For Andy it appears fairly direct and closely connected chronologically:

at twenty-five [I] heard the Gospel preached by a Hell's Angel from America. Gave my heart to God, as it were, brought myself back to God, back to faith, but still addicted to drugs and in quite a pickle; and was recommended that I go and experience the Holy Spirit, which I knew very little about, with my good Catholic education.

So I was sent off to a Life in the Spirit Seminar, you know, little Catholic parish near where my parents lived, and on the 18th of February, 1985, those lovely old Irish ladies who were running that group (they weren't all Irish and they weren't all ladies, but it felt like it), with their knees knocking, dared to pray over me and my friend,... and as they prayed and as I prayed, the Holy Spirit who was in me since my baptism and confirmation was released. That is the way that I would understand what happened to me. I spoke in tongues spontaneously as they did that; I came off drugs miraculously, other 'stuff' that had been messing me up was broken in my life, and it all started from there.

For Bill, the process is less clear, but also concerns a radical change which includes a struggle. For him, the process of his personal 'conversion', as he refers to it, lasted eight years in total, and in that process, he acknowledged a baptism in the Holy Spirit, but again, it was gradual rather than a definitive moment. When asked directly if he was baptised in the Spirit his response was: 'Yeah, everything really snuck up on me... I didn't have one of those moments when somebody laid hands on me and I suddenly spoke in tongues or anything like that'. This is reflected in his account of coming-to-faith. Bill describes at some length his involvement in 'the heavy metal scene', and although still attending Mass (with his parents) describes himself at this time as an 'experiential atheist'. This condition he describes as having 'a huge void... it was a positive absence, I can't explain that really'. He describes the search for peace, rather than quitting drug addiction, as what drew him. As he explains, 'I was watching TV, and I saw these Trappist monks... and I saw

their faces, and they had so much peace, and I just thought, I've got to have some of that'. Again, it was a parental connection⁵⁶ – 'some friends of my parents', whose example of peace attracted him. He accompanied them to a prayer meeting, but his experience of change was not instantaneous, as it was for Bill:

So, I just sat there [praying], 'Come Holy Spirit, come Holy Spirit...' 'til I was falling asleep and then wake up, 'Come Holy Spirit, come Holy Spirit...'

And the next week I'd be fornicating with my girlfriend and doing everything else, and in two weeks I'd be back and thinking, 'I've got to sort this out!' And I remember where I was standing one week, and I suddenly realised, that the void had somebody in it. That is the only way I can describe it. I know *exactly* where I was standing, in that little hall, and God was... God *was*, that's the only thing I can say...'

From this awareness of divine presence, belief in Jesus follows, as described above, and the experience of a personal exorcism followed. However, this took place over several months. Bill explains the changes he made in his life at this time, which he describes as his 'radical conversion', during which 'I sold all my possessions and gave them to the poor':

I was trying to be radical for Jesus, because I knew it was real, and even the experience I was having was so much better than what I had been experiencing before, you know, it was an easy swap.'

Unlike Patrick and Andy; Sally, Paul, Bill and John do not describe their baptism in the Holy Spirit in terms of the miraculous. However, their ongoing experience of its effects is not without note. Paul observes, 'when I entered the experience of the prayer group in CR. my life changed quite dramatically'; but then adds, 'in the sense that suddenly prayer meant a lot more to me'. That significant personal development was also part of larger changes in the family life, as he explains:

until that point when my wife said, 'can we pray together?', I was, you know, prayer is very personal... we should... really, all I was saying is, if we are not together, you don't know that I am not doing it, so that's fine. So that led us to a change in our family life, we started to pray together. We started to go to lots of days of renewal,we felt drawn to live far more in tune with what the Acts of the Apostles is telling us, to be in community with others.

⁵⁶ Similar to Andy's connection to his parents' church.

6.3.2 Section 1 summary

These accounts are quite varied but also share certain characteristics that reflect the account in Scripture of the first Pentecost. Their accounts read like the reaction of the first witnesses: 'they were amazed and perplexed, saying to one another, 'What does this mean?' although, in their case, the testimony is given as an explanation of an amazing and perplexing experience they themselves have had, rather than witnessed happening to others. Some describe a single experience, and others, as in the cases of Patrick and Bill, give between eight and fifteen years between an initial experience, and what they would finally call baptism in the Holy Spirit. For all, there is the sense that this is a new beginning in life, as 'commitment', and 'conversion'. This is both a spiritual and physical reality. For Andy, it meant the end of drug addiction, and for him and Bill, a moral re-ordering, changing the sort of relationships they had. Bernadette and Robert both have experiences of repentance, and all of them describe new practices of prayer and faith formation. For Sally, Paul, Patrick, Bill, Eamon and John this has also led to a form of community life. For all of them, it has changed their employment, as they have worked for Christian charities or lived from the donations to full-time ministry. Therefore, the impact of their spiritual in-filling has been sustained and life-changing on more than one level.

6.3.3 Section 2: The prophetic and its connection to the community

Then Peter stood up with the Eleven and addressed them in a loud voice... These men are not drunk, as you imagine; why, it is only the third hour of the day. On the contrary, this is what the prophet was saying:

(Acts 2:14, 16)

This second section takes as its basis the references in Acts 2:14-16, to the prophet Joel and Psalm 110. These immediately follow in the scriptural account, from the spiritual in-filling of the disciples in the upper room. The apostle Peter, cites both these sources, thereby explaining what has taken place in terms of 'what the prophet was saying' (Acts 2:16). In Chapter Two, the eschatological significance associated with the cited prophecy of Joel was examined for its relevance to the charismatic. In the context of Acts, the citing

of Joel and the Psalmist by Peter are, I hold, not only to explain, but also to validate the experience of the apostles.

At this point I suggest that this validation is affected on two grounds. First, that Joel and 'David' (as the Psalmist is identified in the text) are claimed as authorities due to their scriptural status, and second, that by being cited as forebears in the faith, Peter and the apostles, are inviting a re-interpretation of their own recent spiritual experience in the terms articulated by Joel, whereby the pouring out of God's Spirit will be accompanied by 'signs on the earth below' (Acts 2:19). In this understanding, and building on these foundations, Peter is not just proclaiming that Jesus is the Christ (Acts 2:36), as the conclusion of his speech articulates, he is also *revealing* this fact by recounting the passion of Christ in the context of the fulfilment of a prophecy. This fulfilment includes his listeners, who are implicated in the story of 'Jesus the Nazarene...' since he was, '*a man commended to you by God*' (Acts 2:22; italics added).

From this reading of Acts 2:16-36, I propose a correlation with the responses of my research participants principally to Question 7.⁵⁷ It asks, 'how significant do you think the teaching of the Second Vatican Council has been in either providing the ground for interpreting charismatic experience or promoting it?' The Council is thereby presented as a validating authority in ecclesiological terms, and scope is given to participants to account for this, and to connect to it, should they wish, or to disagree. Therefore, I now turn to the testimony-interviews for their account of the significance of Vatican II, and to note how those who gave testimony connect charismatic experience with conciliar Church teaching.

Eamon's response takes a wide, ecumenical and historical view, situating CR as an inheritor of Pentecostalism, but also as present (though not named as such) throughout Catholic history.

I'm happy to accept that people's suggestion that the Catholic Church wasn't a flexible enough wineskin to...to cope with Pentecostalism, until Vatican II's if you like, re – you know, 'renewed', for want of a better word, pastoral purview of the Church, and the way it did its business; its business being the salvation of souls.

⁵⁷ Or their own comments on the same subject made within responses to other questions.

And, so, I am more than happy as a fan of Vatican II and as a fan of CR, and as a fan of Cardinal Suenens and various other people who have made that connection... on the other hand would want to tip the hat to worldwide Pentecostalism, Azuza Street, David du Plessis and that kind of, you know, Assemblies of God and Elim Pentecostals and some of the things they were getting up to, and the holy rollers from previous years and various saints who were, you know, charismatic to me, so that, that I wouldn't want to write off the non-Catholic charismatic work and the instances of CR that have taken place within the broad span of Church history.

John also notes the crucial significance of the Council for CR's reception, especially as a movement of non-Catholic origin.

Well, I think first of all CCR would have been impossible without Vatican II. The first thing is that it has ecumenical beginnings, because the charismatic movement did not begin in the Catholic Church, it was a movement that already existed, that came into the Catholic Church, and is the first example of such a movement. This would have been impossible without the Church's opening to ecumenism that happened at Vatican II. That's the first way in which it's... renewal would not have been possible, because, something coming from other Christians like this, would have been rejected.

Robert, in response to Q4, identifying charismatic experience says this:

and this I think for Catholics is really important, in the Vatican Council II there was a debate about the charisms. Cardinal Suenens and Cardinal Ruffini the Italian, and they take a different view. Ruffini is taking the view that really the charismatic gifts were used a lot in the early Church, to kind of get things going. And since then, have only been given to very important people who were. very holy people, very special people who would subsequently become saints with a capital 's'. Suenens disagrees politely with that completely, and says no, they have been present in the Church all through her history, they've waxed and waned. And he quotes 1 Cor 12 which says that they're given to individuals as the Holy Spirit chooses, they're to be used for the building up of the Church and to be welcomed. And that's what they should be, and so they should be widely available, and not just [for] saints. The Council discusses this and votes in favour of Suenens and not Ruffini.

This is the fullest narrative description of the 'story' of the origin and basis in Church teaching for the inclusion of charisms given by respondents.

Bernadette puts it most succinctly, when she says: 'Well, yeah, I think it's obviously provided the ground because there's obviously that very famous debate between, who was it? Cardinal Ruffini and Cardinal Suenens, on whether it [charismatic gifting] was for now or not'. This is contentious, since it is far from clear how well-known among most Catholics either Cardinal Suenens is, or his intervention and 'debate' with Cardinal Ruffini. What is more apparent is that this is well-known among charismatics as a 'story' of the Council, explaining the genesis of a particular teaching in LG, n.12.

Andy acknowledges the story and injects it with a certain drama. He also notes how precarious the results are:

I think, it was a close thing, Cardinal Suenens, thank God for Cardinal Suenens; so, it's in, but it feels that it just slipped in through the back door before the gate went down. So, charismatic gifts are mentioned a couple of times, aren't they? I think the gift of tongues is mentioned once, in there...so it's in.

So, a parish priest who is anti-CR, you know, he can't be, because of Vatican II and then later documents obviously beefing it up. But it wasn't widely or wildly embraced in Vatican II, is the feeling I get, which is a shame; so, we need Vatican III!

Bill is emphatic in his response, stating that the Council was '[a]bsolutely crucial, the document on the laity and the chapter in the document on the Church, absolutely fundamental, and Suenens was a prophet'. Likewise, Paul is equally clear: 'I think probably the Second Vatican Council... has been wholly responsible for the development of CR... all the things that come out of the gifts and everything else, it goes back to those documents'.

However, he also adds that there are parts of the Council's teaching that

we still haven't touched...the role of the laity in the government of the Church in the sense that if we're all part of the baptised, should we not all be part of discerning where we are going? And that clearly isn't happening at all.

Patrick is equally clear regarding the reception of the Council's teaching, but he also adds a cautionary note: 'Of course the teaching of Vatican II is one thing, putting it into practice is another, and for this we need the guidance of the Holy Spirit.' To this he adds, 'Mistakes have been made', meaning that with no discernment 'people who were eager beavers rushed to implement Vatican II but without the pausing to allow the Holy Spirit to enlighten them'.

6.3.4 Section 2 summary

The unanimity of the participants on the relevance of Vatican II for CR and its wider acceptance in the Church, is less remarkable than the contextualisation and significance accorded the debate between Cardinal Suenens and Cardinal Ruffini by five of the participants above. It is referred to as having foundational significance for CR. Also, the doctrinal significance is contextualised in dramatic, narrative form with clearly drawn positions attributed to the 'protagonists'. In effect, these responses to the question of the significance of Vatican II appeal to a story, the story of Suenens and Ruffini. The account of Suenens' intervention given by Robert is reminiscent of the description in Acts 2:14, 'Then Peter stood up...'. I will return to an examination of the significance of this use of 'story' as a mode of communicating charismatic experience, in Chapter Seven.

6.3.5 Section 3: Faithful to teaching, brotherhood and prayers

These remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers.
(Acts 2: 42)

In this third and final section, I take the 'teaching of the apostles' first to mean Church teaching in a doctrinal sense, as indicative of apostolic teaching. The Church documents (*Lumen Gentium*, and *Apostolicam Actuositatem*) cited in the present study are included as examples of apostolic teaching. I also take this teaching to refer to the manifestation or outworking of Church doctrine evident in ecclesial structures and disciplines on both universal and local or specific levels. This includes the distinctions between lay and ordained practice and parish organisation and practices in worship, where the upholding of doctrinal norms are cited to explain or justify practice. This will necessarily also overlap with the categories of 'brotherhood' and 'breaking of bread' and 'prayers', since these are contexts in which doctrine pertaining to faith, are manifest. This section is divided into four sub-sections. The first identifies objections to the charismatic expression of faith, beginning with prophecy. This followed by an examination of the use of language, and then examines other manifestations. The fourth sub-section identifies interior conflict between teaching and practice, with a focus upon ministry.

This overlapping distinction of categories follows the ancient dictum of *lex orandi lex credendi*, whereby the law of prayer is also the law of faith⁵⁸, meaning that doctrine and worship are related. In this relation, the practice of prayer is also prioritised as the starting point for doctrinal insight or formulation. Whereas, in a Catholic context, *lex orandi* applies principally to the liturgical context (Stephenson, quoting Wainwright, 1980, pp.218-250), I take Christopher Stephenson's expanded understanding of *orandi* to mean a whole form of spiritual engagement in life. This, he calls a *regula spiritualitatis*, meaning a rule of spirituality that includes 'formative experiences that lie outside the boundaries of corporate worship' (Stephenson, 2013, p.115). Since baptism in the Holy Spirit is an experience that is both spiritual and prayerful, its effects can, I hold, based on the evidence of the testimony-interviews, be accounted formative towards a way of living, a *regula spiritualitatis*. As such, it should also be expressive of theological beliefs. In the present section, this creates a context for interpreting the relation between the 'teaching of the apostles' and the 'brotherhood' and 'breaking of bread and [to] the prayers'.

It has been established in this study, based upon Pauline teaching, and developed in ecclesial teaching that charisms are given for the upbuilding of the church. The evidence of the testimony-interviews support this; for example, the accounts in Section 1 above. However, the testimony-interviews also evidence situations where the exercise of charisms is either not wanted or is resisted by those are not in CR. There is also evidence of conflict arising between what is understood to be Church teaching, and some of the consequences of spiritual renewal, or experience of spiritual in-filling that accompanies baptism in the Holy Spirit. Thus, attempts at faithfulness often also express tensions or even contradictions or conflict. This does not appear only between persons. As well as conflict between those in CR and those who are not, interior conflict can be experienced *within* individual persons. This occurs when non-congruence or even contradiction is experienced between

⁵⁸ On this subject of how doctrine can inform spirituality, in sacramental practice, and how this practice can, in turn inform doctrine, Christopher Stephenson argues within a Pentecostal context for the benefits of *lex orandi lex credendi* as a valuable methodological tool. His emphasis is in placing spirituality (the practicalities of how we pray in communities) and doctrine in conversation with each other. His attention to the hermeneutical matrix formed by worshipping communities in which theologians are situated, and the prominence of biblical interpretation are factors that could usefully inform a Catholic theology appreciative of the creative relationship between faith and worship, and belief and practice. See Stephenson, C., 2013, pp.111-130.

Church teaching, and the reality of lived experience. In this case there is a discontinuity between the *regula spiritualitatis*, and Church teaching. In this case, the theological sense of what is practiced is discontinuous with, or difficult to articulate in terms of Church teaching.

I begin by first presenting examples cited from the testimony-interviews of the perceived objection to, or resistance to charismatic expression by others. After that, I shall offer examples which manifest an interior conflict between perceived doctrinal norms and lived spiritual experience. Finally, I present responses which discussed both the presence and absence of charismatic renewal from parishes, as examples which explore of the challenge of charismatic practice to existing ecclesial structures.

6.3.6 Objections to the charismatic: the prophetic aspect

Bernadette notes that in her experience the gift of prophecy is accompanied by rejection:

when you say it they push it away, and then two or three years later someone else says exactly the same thing and it gets accepted... in the beginning it used to upset me a bit... but I've realised that... if you've got a prophetic gift that's what it is: you see it before it happens, and you speak it out, and you've got to expect it to be rejected. But a seed will have gone in and then when it is the time for it to really happen, the people who have those more administrative, leadership, organisational charisms, they are the ones who make things happen, not the prophetic people.

Her conclusion is perhaps evoking Isa 55:11, 'so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it'. Her interpretation also situates the initially perceived rejection in terms of the ordering of charisms, whereby prophecy is subject to leadership. Bernadette is not specific about the context. Whether or not this is significant will be explored in the next chapter.

Bernadette's description of objections to the charismatic in her own parish give more evidence of lay people being uninterested, rather than being not received by clergy. She first cites lack of interest in the charismatic prayer

group because, 'people in the parish were really happy with what they'd got and they didn't want any more'. According to this assessment, the charismatic is not accepted when it is perceived as superfluous. She also adds to this a comment she heard: 'I remember a guy saying to me that the prayer group was full of people with problems'. Interestingly, Bernadette does not deny this, and concedes, that it is 'probably true'. However, she does add of the people in the prayer group that they were,

also people who took their problems to God as opposed to taking their problems to gin and tonics and...you know, therapists or Prozac or things like that. They were people who were most open about their vulnerability, and things like that.

With this response, she invites a different reading of the situation. Without denying the assessment of neediness, she suggests a spiritual re-contextualisation of it which challenges the initial critique as simply negative. The potential and significance of such critical re-reading will be explored in Chapter Seven.

6.3.7 The language of Charismatic Renewal

Sally and Bernadette identify another possible cause of the non-acceptance or suspicion of CR being due to the 'language' by which charismatics explain CR, and, either implicitly or explicitly, the theology that lies behind it. Thus, Sally says of the term, 'baptism in the Holy Spirit', '[I]t's a particular language that we use that not everybody would identify with'. She also notes that, therefore, 'we have to be careful about the language that we use'. One reason for the need for care that she notes, is the impression of spiritual exclusivism that can be given by CR:

there are many ways, in a sense to express the charismatic life, with a small 'c'. And some people might do that as a third order Franciscan, or some people might do that in another movement or whatever. So, I, I think that sometimes the tensions can arise because of maybe the language that we use or giving a sense of everybody... of there's only one way to do things.

Bernadette also notes of the theological impression given by the use of certain vocabulary, that this may be a legacy of the origins of CR:

the way the current CR movement started, it happened in the sixties through ecumenical relationships. So, it took on a lot of the terminology and language – and probably the theology at times –

of the Protestant and the Pentecostals and Evangelicals that they were mixing with.

This perspective acknowledges the challenge posed by the non-Catholic origins of CR. However, she also notes of the enduring aspect of the charismatic expression of faith, 'I mean...it's always been there in the Church'.

6.3.8 Presentations of Charismatic Renewal – challenges and opportunities

Other objections to the charismatic as expressed through CR may be due to the lack of appeal of certain practices. Question 11 on charismatic practices included the premise that 'Some of the practices of CR are not attractive to many Catholics'. The examples cited included praying in tongues publicly, raising hands in worship, and styles of music. Among the variety of responses, including that it is completely beside the point (John), it is remarkable that no participants actually disagreed with the premise that many practices are unattractive. Indeed, several participants noted their own initial disquiet or even revulsion. Bernadette says of the prayer meeting she attended, 'I was invited to a charismatic prayer group which I didn't like at all, culturally'. With humour, Bill describes the memory of the music he first heard as 'the most demonic music I had ever heard!... I couldn't believe music could be that bad!' Eamon was likewise unimpressed, 'Looking back on it, I wasn't a fan of the expressive dimensions of praise [raised hands etc]'.

However, he does concede that 'I think that the disarming side of it, teaching and the cups of tea were a disarming side of what could be thought to be quite a disconcerting experience.' John's initial dismissal of the suggestion that CR is unattractive: 'I don't care about that', is qualified by the belief that in certain circumstances the practices themselves can appear less unusual. The example he gives is that of Pope Francis, and his popular appeal: '...lots of people love him... he's spontaneous, and you know, flows; lots of gestures and so forth, OK. He has a freedom... But I think that under Francis, you know, charismatic...the sort of behaviour of charismatics becomes less weird.'

The observations of John and Eamon indicate that an acknowledgement of persons and context have a part to play in the reception of the charismatic. For John, the wider popularity and acknowledged authority of Francis as Pope, though not universal, contributes to lessen the 'weirdness' of charismatic behaviour. According to John, Francis is 'really charismatic'. While

not focusing on any particular person, Eamon cites the positive contribution in his own experience of the social context, in which refreshment was included, and teaching was given which was drawn from life, rather than theory. He calls these the 'witnessy [sic] type of talk', which 'tended to relate it [faith experience] to incidents or events in their lives', and thereby being more memorable and engaging. The style of talk and the hospitality offered contributed to offer a 'disarming' aspect to charismatic expression.

Likewise, Paul notes that the charismatically inspired form of lay-community is also, in his experience, not received well, because it is culturally alien to Catholics:

People in the Church understand religious communities, understand priesthood, and all their focus is to support those. They see no relevance in supporting a lay community. They just think that it's odd.

It appears from this that the role of what is familiar is of great importance for people accepting something 'new'. The contribution of cultural familiarity is also recognised by some participants when they describe charismatic practices in various contexts. Thus, for example, Paul and Andy both cite experiences of a charismatic Mass in South Africa where expressive prayer seems the norm. Paul concludes, 'they're charismatic without even knowing the word probably'. Also, the contribution of music is noted. John observes that 'the Renewal has always produced a lot of...there's a creativity in the Spirit, so you get a lot of songs'. Of this he adds, that, 'a lot of this has entered right in to regular parish life', and many of these he notes are from non-Catholic musicians. Eamon likewise notes the invasive and persuasive power of music. For him, a key aspect of music at the service of CR, is its power for expressing joy. He comments, 'it has to be happy', and concludes, 'I understand how a movement has accompaniment... we have music to accompany our life's symphony'. For Eamon then, joy is an imperative of CR, and thereby a sign of the Spirit.

6.3.9 Interior conflicts between teaching and practice: the case of 'ministry'

Explaining their charismatic activity, three of those who gave testimony also evidenced interior conflicts between understandings of theological theory including Church teaching, and charismatic practice. Most notably, this occurred in describing their exercise of charisms, and how or whether this

could be described as ministry. Responding to Question 3, Sally and Eamon both talk of their own experience negotiating the use of the term 'ministry' applied to their work.

Sally's concern is principally about describing her preaching as a ministry.

sometimes I speak about ministry with a capital 'M', and ministry with a small 'm', and, I think, to be honest, in sensitivity to the Church and some of the issues in the Church, I prefer to say that I have a ministry with a small 'm'. Because then you are able to then not necessarily become embroiled in things that for me are not the main issue.

So, for example, you know, I believe I have a ministry of preaching, but if I say that in some contexts people immediately think I think I should be a woman priest. So, just to not get involved in things that I just don't think are very helpful, I prefer to say that, you know, I minister, as a part of the common priesthood...

I like very much that Vatican II teaching that as the People of God we all have a part to play, and within that, I would say that I have a ministry of preaching. But, I would put that as a ministry with a small 'm', so that nobody thinks that I am trying to claim any place of... that's not mine to claim although as a baptised person, I think we have got a place to claim!

Sally's use of 'ministry with a small "m"', applied to herself, is an endeavour to avoid being perceived as a woman wanting ordination to priesthood. Women's ordination is, therefore, probably one of the 'issues' Sally refers to above, which she prefers not to be 'embroiled in'. However, she is also clear in her belief that she has a preaching ministry. It is this claim that prompts her to distinguish ministry as that with a large 'M', from that with a small 'm'. The former presumably referring to ordained ministry, from which she, as a woman is excluded in the Catholic Church. Ministry with a small 'm' is used by her to refer to the use of her charismatic gifts. By distinguishing forms of 'ministry' motivated by 'sensitivity to the Church' leaves Sally divided. By appeasing others 'so that nobody thinks that I am trying to claim any place of... that not mine to claim', she is concealing her real opinion that 'as a baptised person, I think we have got a place to claim!'⁵⁹

⁵⁹ A little further on, Sally describes her understanding of ministry.

For Sally, her self-understanding as a preacher comes from both a sense of vocation and mission that is charismatically rooted. Thus,

I just want to be involved in what I think... feel God has asked me to do [vocation] which is to preach the word wherever I can to encourage people, to challenge people and to invite people to think about faith [mission].

For her, doing what God has asked her to do, which I am calling her vocation and mission, 'essentially flows from baptism' and is 'a part of the common priesthood'.

Sally appears to be doing her best as a lay person and woman to exercise her charismatic gifts in service of the Church, even though the self-understanding of what she is doing is not able to be communicated in accepted ecclesial terms, so she invents her own.

Paul negotiates a different space for his undertaking ministry, as he sought ordination as a permanent deacon:

...when I became ordained in the ministry, I think it just meant that I was able to ... that perhaps what we had been doing in the renewal became a little bit more acceptable to people, because I had been ordained. And I have to say that that was one of the things that I felt in that calling to be a Deacon influenced me, that it was very difficult to have *any* influence whatsoever as a layperson. The normal response you got every time you asked to do anything was 'Well, does Father want it?' And I knew where I was, Father didn't want it... I suppose in reality it did change things, not dramatically until we had a change of priest, but we were able to be faithful, and I think it gave... it prepared me for that ministry to say that I don't have to be a Deacon purely of the altar and in the Church; I was able to fulfil what I saw was the ministry of the Deacon in the outside world, because I had the support of that community...

Paul notes that in his experience, as a layperson it was very difficult 'to have *any* influence'. Therefore, the diaconal ministry allowed what he had already been doing in renewal to be 'a little bit more acceptable'. In this example, ordination facilitates a greater acceptance of charismatic practice. Interestingly, this account also evidences that earlier charismatic experience

actually expanded the horizons of his ordained ministry 'in the outside world'.⁶⁰ He also states how his diaconal ministry is supported through the experience of community of which he is a member. This indicates a very positive contribution of his charismatic practice to his ordained ministry.

Eamon approaches issues of ministry from another angle. He is a married man and academic, who had formerly been a priest. He, therefore, has had experience within a charismatic context, of both ordained ministry and lay ministry:

I see what I do as 'low-octane ministry'... having been a priest, I would describe that as 'high-octane ministry'... when you're in formal ministry, for want of a better word, you... you can shop in a supermarket with a collar round your neck, and you can say to yourself, 'I am shopping in the supermarket, and I am witnessing.' Right? ... but by and large, when I shop in the supermarket at the minute I don't think that I'm doing anything ministerial, I think that I'm just shopping in the supermarket like everybody else! (chuckles)

Eamon contextualises this reflection in terms of his ongoing discernment of 'the extent to which what I do is ministry and what I do is not'. This he describes as 'the whole integration of prayer-life, work-life, love-life, family-life... the integration of all that is a constant task for everyone.' With this expanded understanding of ministry and life, he is then able to reflect on his use of charismatic gifting within his work context, working with 'a consciousness of faith'. In these terms, he identifies his 'use of prayer' for discernment, in order to 'get the best out of students' (with whom he works), and to 'pilot my way through a difficult moment... more in the kind of ability to be the lone voice, to be reading a situation hopefully with the guidance of the Holy Spirit'. He concludes that, 'the charisms that inform my angle on things... they're not necessarily the things that other people see; they would just see a character operating in a given way'. This, in part may be due to his choosing to not use explicitly his charismatic gifts 'such as praying in tongues, or word of knowledge, or anything like that'.

Eamon's account frames ministry in two distinct categories of 'high-' and 'low-' octane. However, he is still struggling with 'the constant task' of integrating diverse elements of his life, such that he can understand distinctions between that which he does as 'ministry and what is not'. Ultimately, even though his

⁶⁰ Paul and his wife, in the context of their covenant community, founded and ran two residential charities, for the disabled and for the homeless.

professional academic work is consciously informed by his charismatic 'angle on things', the charismatic is, essentially, undertaken in a personal and hidden way. This 'hiddenness' may be one distinguishing feature of 'low-octane', or lay ministry and what distinguishes it from 'high-octane', or ordained ministry. Essentially, this distinction is, in these terms, two-fold, in terms of how it is seen by others, and in terms of the one doing it.

First, defined by how it is perceived by others, the 'high-octane ministry' is described as 'witnessing'. In the example given, Eamon notes that he is wearing a clerical collar, therefore, his agency is interpreted in terms of his (clerical) identity. In contrast, the low-octane is hidden. This is not to say that it is not *perceived*, by others, but that in this context, Eamon is seen as 'just... a character'. This perception is also shared in his self-awareness in that situation: 'I am shopping in the supermarket and I am witnessing', gives way to, 'I don't think I am doing anything ministerial'. Objectively, the same action (shopping) is perceived entirely differently. However, the 'low-octane' ministry that is *intentionally* prayerful (unlike shopping) and charismatic, whilst not necessarily recognised by others, is valued as such by Eamon as their agent.

Like Sally, Eamon invents terminology to describe his use of charisms ('high-' and 'low-octane' ministry). Other participants, Andy, Robert, Bill, Paul and Patrick readily use the term 'ministry' to apply to the exercise of their charismatic gifts in service. However, the only other female participant, Bernadette, remains unsure as to the meaning of 'ministry' in relation to her work.⁶¹ Over an eight-year period, she worked with young people on her housing estate,

I just had them in my house and gave them food to eat and spoke to them a bit about God when the subject came up... was that ministry? I did it... I didn't do it as part of my parish, I did it because I felt God telling me to do it.

Even though feeling 'called' by God to this work, she is unsure how to identify it. Still unsure about the meaning of 'ministry', she later adds, 'my ultimate aim

⁶¹ While this study does not claim a feminist focus or aim, I do acknowledge the marginal status accorded women in Roman Catholic teaching especially regarding ministry; for example, *Ordinatio Sacerdotalis* (1994). Since marginality is a theme engaged with in this study, feminist theological perspectives have, therefore, contributed to inform my reading of what constitutes marginality, and strategies for overcoming it. Thus, Mary Grey on the prophetic (1997), Serena Jones and Letty Russell on community (Jones, 2000; and Russell, 1993) and in particular, Nell Morton on the concept of 'voice' (Morton, 1986) have been most useful. The contributions of these authors are evident especially in the next chapter.

is actually is to promote the kingdom of God, and to help people find God and grow in God’.

So, like Eamon, her work is undertaken intentionally in response to spiritual promptings and is also exercised outside the parish context. Thus, though ‘called’ by God to the work, she was not ‘sent’ or commissioned by her parish, as are, for example, Eucharistic ministers, which she also refers to. Also, like Sally and Eamon, she is not at ease using the term ‘ministry’, and uses circumlocution, while they creatively expand it. It may be coincidence that both women participants in this study struggle to apply the word ‘ministry’ to their faith-based work, in contrast to the majority of men questioned who do not. While this research does not claim a feminist focus or aim, I do acknowledge the marginal status of women this raises the issue of the relation of charismatic practice to ecclesial structures, specifically, the parish.

6.3.10 Section 3 summary

This section has shown the struggle and tensions that exist between those who have had charismatic experience of in-filling of the Holy Spirit, and the wider Church community. There is awareness that practices and language of CR are not attractive to many people, however, there is also understanding of the benefits of the more ‘disarming side’ offered by hospitality and modes of communicating including ‘witnessy’ talks, and music. The desire to ‘remain faithful’ is challenged when what is perceived as right belief, according to the ‘teaching of the apostles’, does not totally coincide with the ‘brotherhood... breaking of bread and the prayers’ (Acts 2:42), as Christian fellowship and prayer. The creative negotiating of these contradictions described by Sally, Paul and Eamon regarding ministry exemplify this.

6.4 Conclusion

In this chapter I have explored the testimony interviews using the framework of the Pentecost story and applying to it the stories of those interviewed suggesting a form of *mise en abyme*, whereby one story is heard within the context of another. This has shown a creative re-connection to the earlier story whereby contemporary experience is situated within the ongoing story of the Church as ecclesial community. The accounts of spiritual-in-filling are shown to be a sustained and ongoing experience closely associated with

understandings of ecclesial identity, not a peak experience in isolation. However, it has also shown there are challenges involved in sustaining this in relation to Church teaching, and everyday experience in the context of parish life.

Section Two has revealed that the connection between CR and Vatican II is principally made through the identification of a specific intervention made by Cardinal Suenens. He is cited to supply a personal story to the formulation of LG, n.12. This creates a lived context for the formulation of doctrine, which then has a narrative, ecclesial and historical identity beyond being merely a text. It also allows for the introduction of what is 'new' in the development of Church teaching to be connected to the Tradition. This interpretation, however, is, in the experience of participants, not uncontested, as Bill and Andy note.

The final section shows something of the struggle that is involved in 'staying faithful'. The teaching of the apostles, the brotherhood and the breaking of bread are three associated parts that do not always coincide in the experiences of those who testified. The desire to serve, contribute to, and participate in, ecclesial life, especially at parish level, has also to negotiate objections and resistance in their reception. The significance of this concern was also evidenced in the interview process by the response of one participant. They requested heavy editing of the transcript, not for the sake of accuracy, but out of anxiety that they would, despite the process of anonymisation, be recognised, and they did not want to be associated with certain statements that referenced ecclesial authority and the hierarchy. In effect, they self-censored. This is another, but less creative expression of interior conflict such as shown with ministry.

In the following chapter these findings will be evaluated in terms of the four themes proposed in Chapter Two as trajectories of the charismatic dimension in the Church. This will be undertaken in the light of the wider academic explorations of this study on the understandings of charismatic experience in terms of Church teaching and theological discourse. From this, I shall make the proposal that is the thesis of this study, namely that charismatic testimony can be understood as 'prophetic voice'. This will frame the argument for how testimony is a source that contributes to and is also constitutive of Catholic Tradition.

Chapter Seven and Conclusion

Charismatic testimony as prophetic voice

7.0 Introduction

In this final chapter, I present the thesis of this study that charismatic testimony be interpreted as '*prophetic voice*', and that this is a voice from the margins. In this way, I identify the positive theological and ecclesial contributions of charismatic testimony. I use this description of *prophetic voice* on the basis of the theoretical and practical elements of this study, engaging the three levels of discourse that are academic, ecclesial and ordinary. *Prophetic voice* is offered as a metaphorical term, arising from the exploratory nature of this study. Janet Martin Soskice describes metaphor as a 'figure of speech whereby we speak about one thing in terms which are seen to be suggestive of another' (1985, p.49). This describes my use of the word 'voice' in conjunction with prophetic. Taken literally, testimony is voiced, especially in charismatic prayer groups. It can also be interpreted in a metaphorical sense, as it was described in Chapter Four as a 'voice from the margins'. It will be understood in both these ways, and in this way be engaged in ecclesial and theological discourse, as I shall describe below.

The aim of this study has been to critically explore and describe the contribution of giving testimony as an expression of charismatic experience of faith, and to consider this in terms of being an ecclesial contribution that is both theological and practical. This has been examined within the chiefly lay and marginal contexts offered by the subject, Catholic Charismatic Renewal in England. My approach, with the testimony-interviews as the basis of study, has been to examine them using the Pentecost story in Acts as an interpretive context.

In this chapter, I articulate my understanding of charismatic testimony in terms of *prophetic voice* in order to suggest how charismatic testimony as a practice both functions, and makes an ecclesial contribution. I argue that it does so as an expression of the wider charismatic stream of renewal of which CCR is a part. Though situated in, and part of the Catholic tradition, the practice of giving testimony in CCR is also, I have argued, a contributor to, and

constitutive of that tradition. I propose in this chapter that testimony can be understood to do so by being interpreted as functioning prophetically, and by expressing the agency of 'voice'. The specifically charismatic characteristics I identify in these testimonies are articulated in terms of four thematic trajectories outlined in Chapter Two, and associated with Pentecost. They are, incarnation, appeal to origins, rupture and continuity and *poietic* imagination. Although the findings of this study, drawn from the context of CCR and charismatic testimony, represent ordinary theological discourse, they are also, in this chapter, engaged in dialogue with ecclesial and academic discourse. This enables a wider application of their significance to beyond their original context. Thus, I propose that, understood interpretively, prophetic voice has application that extends to other theological and ecclesial contexts.

Before explaining how charismatic testimony be understood as prophetic voice in terms of the four trajectories based on the findings of Chapter Six, I wish first to present a summary of the conclusions reached in Chapters Two to Five, by which I develop my thesis, and then engage these conclusions in dialogue with the findings of Chapter Six.

7.1 Summary and exposition of theological and ecclesial contextualisation

In Chapter Two the Scriptural basis for understandings of charisms and their gifting was established as spiritual gift, or charism, and also a gifting of the Holy Spirit Herself. From the examination of 1 Corinthians 12, I concluded that this gifting was both for personal as well as ecclesial up-building, and therefore, also of the moral order, since it is received and exercised in accordance with charity. These gifts are also diverse and to be anticipated, rather than seen as extraordinary. The examination of the account in Acts 2 of the in-filling of the Holy Spirit and its effects, showed that deliberate identification is made in the text by Peter, between past prophecies (of Joel) and contemporary spiritual in-filling. I associate this with the Pentecostal expression 'this is that', for the interpretation of baptism in the Holy Spirit by its identification with the scriptural account of spiritual in-filling in Acts 2. This starts my exploration of *how* this identification is made, allowing me in Chapter Five to introduce the concept of the story-within-a-story motif in Chapter Two,

and to introduce the four thematic trajectories. This I develop in the explanation and use of *mise en abyme* in Chapters Five and Six.

Also, two interpretive threads are drawn from this examination of the Pentecost story. The first, is that the gifting of the Spirit equips and impels for mission, and the second thread connects the gifting of the Spirit with potentially universal prophetic gifting, according to the prophecy of Joel cited by Peter. This is supported by associations with the Mosaic tradition, even as the new and innovative forms of community and prayer that distinguish the early Christian disciples are also identified as consequences of their spiritual in-filling. Thus, reference to tradition is also a means of explaining innovation. Thus, the transfer of the Spirit of Moses to the 72 (Num 11:10-30), indicates continuity in the Spirit, which is also evidenced as uncontained, when Eldad and Medad prophecy apart from the other elders.

I use the thematic trajectories to take up and schematise the findings of this examination of the scriptural account of Pentecost. First, incarnation identifies the outward, lived expression associated with spiritual experience; in this case, especially the ecstatic language, impulse to mission and expressions of community and prayer. The appeal to origins identifies the recourse to Scripture and certain practices (in this case, Temple worship) as authorities by which to interpret contemporary experience, and also to situate it within, and identify it with, a continuous tradition. Rupture and continuity identifies the disjuncture that is also experienced. Even as the first Christians are described as observant Jews (as Stronstad argues) from the account in Acts, their non-conformity is also evident, this theme suggests that this disjuncture is also experienced interiorly. Finally, the *poietic* imagination identifies the creative construction of interpreted meaning, whereby new experience, interpreted in the light of existing experience and understanding, also advances a new, developed insight. This I associate with what characterises the prophetic speech that defies the evidently given, and appeals rather to the metaphorical and visionary, and is often unheard by the dominant discourses of church and society.

Chapters Three and Four set out the description and contextualisation of CR in Catholic practice and teaching. These are outlined in order to identify the locus of study, and also to describe how the effects of baptism in the Holy Spirit, and charismatic gifting, are lived out in ecclesial contexts. I identify baptism in the Holy Spirit with Pentecost as a form of spiritual in-filling

associated with charismatic gifting. This is presented in an historical perspective to almost coincide, since the origins of CCR and Vatican II both occurred in the 1960s. In effect, this supplies the story of CCR within its ecclesial context, and also brings it into dialogue with Church teaching. I have shown that the Catholic contextualising of CR and understanding of baptism in the Spirit is not unproblematic. This is evidenced in the ecclesially marginal status of CCR. I account for this not only by its lay status and ecumenical origins, but also because of certain irresolution in understanding concerning how charisms are received, how they function, and their purpose, as Rush, Hegge and Haughey indicate. This applies to both the lay and clerical states, and their relation. This is evidenced especially in the examination of LG, n.12, and AA, n.3, where the interplay of rights and duties for the exercise of charismatic gifting, their regulation and the necessary discernment for both, is shown to be not clear.

Interpreting the charismatic revealed how divisive understandings of it can be. At the heart of this I identified two polarisations which I have judged to be unhelpful. The first is the understanding of charismatic gifting and, therefore, also its expression and exercise, as primarily an extraordinary grace. I have shown how, in Catholic teaching, and tradition of the saints, this is contrasted to graces which are 'widely diffuse' (LG, n.12). I have also argued that this opposition unhelpfully promotes a stratification of Christian discipleship which is divisive. It also underpins understandings of charismatic gifting as occasional, and, therefore, not reliable, or normative, and as individual and not inherently, therefore, also 'of-the-community', or ecclesial. The second polarisation, which is associated with the first, is that of understanding charisms as occasional and irruptive, over and against graces given as consistently formative. This polarisation I have identified as exemplified in the contrast between 'revival' and 'renewal'.

I propose here, a positive development by avoiding these polarisations. I identify this in an understanding of prophecy and the prophetic drawn in part from a reading of Congar's uses of these terms in his work on ecclesial reform (1950; 2011). This embraces both the personal, and the ecclesial aspects of the various impasses created by simple opposition, and, I suggest, will be shown through my explication of prophetic voice, and reconciles them fruitfully. The suitability of the prophetic gifting for this task is, I propose, also suggested by the identification I make of it with the Christological office or

munera, given to all the baptised, described in LG, n.12a in terms of the gifting whereby truths of faith are discerned.

In these chapters I also identify in ecclesiological terms, where and how the prophetic gifting functions. These are in Tradition, which consists in the transmission of faith, and by means of the *sensus fidei fidelis*, which is the sense of faith of the faithful. I propose that the prayerful reflection upon spiritual realities as a requisite for prophecy is inferred and included in the statement in DV, n.8, that this is how believers assist the progress of Tradition by their 'growth in insight'. Ormond Rush identifies this assistance of believers to the exercise of their sense of faith (2009). I explore and develop this understanding to include the exercise of the prophetic office as a true gifting of the Holy Spirit and, therefore, also expressive of charismatic empowerment.

In order to identify how the reception and exercise of charismatic gifting is understood as an experience of faith, in Chapter Five I explore meanings of experience and testimony. In Chapter Four I had already explored aspects of reception as it relates to the transmission of faith. In Chapter Five I associate this with openness to and desire for the Holy Spirit and the reception of spiritual gifts, both of which are essential aspects of baptism in the Holy Spirit, and which comprise what I have called 'charismatic experience'. My use of Rahner and Schillebeeckx facilitates an exposition of spiritual experience to affirm the active engagement of the subject. I concluded this from Rahner's evidence for the quotidian, and grounded context for spiritual experience, and Schillebeeckx's hermeneutical interpretation, whereby personal, spiritual experience is also situated within a tradition of faith, whilst also being interpretive of it.

I account for the critique of personal experience as 'merely' subjective, and emotionalism, by suggesting, through discussing 'enthusiasm', that it supplies a deficit in the experience of faith when the affective dimension is absent. It also affirms the centrality of the personal and relational dimensions of an experience of God, as an experience of faith. This conclusion supports the importance that charismatic gifting gives to the individual within an ecclesial context of meaning. It also identifies and proposes an interpretive capacity of experience extending beyond the rational, to include affective and relational dimensions. The proposal that testimony offers both a spiritually reflective and, to a certain extent, reflexive capacity, connects the individual to the community of faith as the necessary interpretive context for charismatic experience. At the

same time, the community of faith is subject to the interpretive power of the testimony given.

By identifying the narrative genre of testimony as story, I am able to lay the groundwork for Chapter Six, in which nine testimony-interviews are examined in terms of the Pentecost story. This refers to the earlier identification noted of baptism in the Holy Spirit as a form of personal Pentecost. It is also consonant with the communication of the affective and non-rational aspects of charismatic experience as a 'falling in faith', to use Russell's expression (1993, p.23), since she also describes faith in terms of story of personal faith relationship with Jesus Christ realised in community practices, of faith sharing, service and thereby, 'coming to love and trust God through the work of the Spirit in the community' (p.23). Story is also a form of making-sense that is used in common speech, and accords with the testimonies being understood in terms of ordinary theology, being expressive of a belief that is articulated and, at least to some extent, reflected upon (Astley, 2002, p.139).

By examining the testimony-interviews in Chapter Six, and employing the literary critical device of *mise en abyme*, I am enabled to critically attend to what is said by interpreting them as stories-within-stories. The attributes of *mise en abyme* identified by Snow enables my examination of the testimonies to critically expose the constructedness of mediation between the individual and community, since the identities and functions of persons and community are co-constitutive. I also use this device to describe the relational network it identifies, both human and divine, and which also reflects a sense of wonder.

7.2 Testimony and the four thematic trajectories

In Chapter Six, I applied the device of *mise en abyme* to selected passages of the Pentecost story, to enable the testimonies to be read as stories of Pentecost within the Pentecost story itself. This was done to identify new ways of seeing and understanding the scriptural account, and to assess the charismatic claim upon this text as explanatory of baptism in the Holy Spirit, and its effects. This application of *mise en abyme* also, thereby, tested *how* the thematic trajectories proposed in Chapter Two as emerging from a reading of Acts 2:1-42, might also describe principal themes evidenced in the giving of charismatic testimony.

I now turn to describe the examination of testimonies in Chapter Six, using the trajectories to identify charismatic themes, to disclose a theological reading in terms of prophetic voice which will follow. I do this by applying each of the four thematic trajectories starting with incarnation. Since this trajectory identifies the most themes in my exposition of prophetic voice, it is also explored under four sub-categories: transformed life, discipleship, learning through bodily practice and 'situatedness' of experience. Also, since these are interrelated, there will be some cross-reference. This is followed by prophetic voice and the appeal to origins, and finally, rupture and continuity will be examined together with *poietic* imagination to explore prophetic voice in terms of the struggle to stay faithful.

7.2.1 Incarnation and transformation

The testimonies presented a wide diversity and range of experience derived from baptism in the Holy Spirit. Some (Robert and Bill) used the word 'conversion'. Although for some, such as Bill, the experience lacked the quality of an event, for all participants, it is cited as a decisive moment in the context of life. As such, it is described as life-changing. This first section resonates particularly with the theme of incarnation; in terms of the incarnational theme, this expresses two, interrelated aspects. The first, associated with suddenness and newness of experience, and the second, with sustained, transformative power communicated, that also marks a before and after experience in life. First, I consider transformed life.

i) Transformed life

In the context of the testimonies, the references to transformed life, resonates very strongly with the elements of the incarnational theme. The first of these relates charismatic experience to the concept of bodily experience being revelatory of God, as Nelson suggests (Nelson, 1992, p.52). Thus, descriptions of being overwhelmed by God's love, falling on the ground, speaking in tongues, being cured of addiction or repenting of sin, are signs of, to use Bernadette's expression, 'God [not] being on the throne of my life'. The metaphorical enthronement, therefore, names a new relationship thus established. This new relationship is also evident in life, whereby people are then, 'talking about God as if they knew him, and Jesus as if he was really a

part of their everyday life'. Thus, the ongoing presence of Christ remaining in the midst of his disciples is expressed in terms of bodily experience.

ii) Discipleship

In Chapter Two, I proposed 'discipleship' as an expression or result of baptism in the Holy Spirit. Although this term is not used in eight of the nine testimonies, I justify its use here as a widely accepted Christian term by CCR to describe a follower of Jesus Christ. The new relationship with God, in the person of Jesus Christ and effected through the in-filling of the Holy Spirit described by participants in their testimony, is also described in terms of ongoing development. This describes life in terms of empowerment, and 'desiring more [of the Holy Spirit]' (Patrick), improved relationships (John), and attending prayer groups, learning more about faith through 'teaching' (Sally and Eamon), and exercising the spiritual gifts received.

In regard to the exercising of gifts as an expression of discipleship, it can be challenging and controversial in an ecclesial context. This will be discussed below, and relates to both the reception of these gifts in the local context, and to doctrinal imprecision whereby rights and duties do not totally coincide. Two aspects of discipleship are particularly evident from the testimonies. The first is that spiritual in-filling is personally transformative, but that this is also for the sake of others. Thus, personal transformation that equips for discipleship, is also oriented to witness, and the service of others. The next point related to this, is that it is also acquired and developed over time; it is learnt.

iii) Spiritual Learning through bodily practice

It has been noted in Chapter Two citing Hocken (1976, p.27) and Coakley (2013, pp.137-138), that especially in prayer, testimony and ministry, charismatic practice offers a 'corrective to the body-soul dichotomy', and facilitating a right relation with God. It is noted as a form of training, by 'patient, repetitive and even humdrum practices of liturgy, prayer and service' (Coakley, 2013, pp.137-138). This is certainly borne out by Bill's description of training in the use of spiritual gifts, and his initial experience of the Holy Spirit comes about through repetitive prayer, over many weeks.

The above notes on the nature of transformed life, discipleship and bodily practice, clearly indicates that the experience of spiritual in-filling in baptism of

the Holy Spirit is not either an isolated 'peak' experience, nor is it understood by those who experience it, as a transitory sort of enthusiasm, such as has been described in this study, being 'merely' emotional, affective or irrational, with no real connection to faith that is ecclesial and rooted in a tradition of faith. Although charismatic experience as spiritual in-filling is truly subjective, inasmuch it is specific to each person, it is, most importantly for those who experience it, also transformative of their relationship with God that is sustained over years. This transformation is maintained as an ongoing experience by formation (receiving teachings, going to conferences, receiving discipleship formation, to name a few already identified) and practices, such as the healing and prophecy workshops that Bill mentions, or speaking in tongues and attending prayer groups. To this list I also suggest the repeated giving of testimony is also formative in the ways that Hocken and Coakley indicate, as quite physical and, possibly, also liturgically situated.

iv) 'Situatedness' of experience

Finally, another aspect of the incarnational character of charismatic experience is its situatedness. Most persons who testified gave details of the date, time and place where they experienced it, even including descriptions of who was with them, or who they met afterwards. On one hand, this gives an evidential quality to their testimony, presenting an objectivity to counter-balance, perhaps, the very subjective nature of their experience. This would respond to a need identified by Tugwell, but he applies it specifically to the exercise of spiritual gifts (1976, pp.152-155).

Pneumatologically, the personal situatedness of incarnation also expresses (albeit with no direct intention in the testimony) the more ancient tradition, of Greek and Syriac origin noted by Rogers, and cited above, in Chapter Two, in which references to the Spirit are rooted to places, people and things (2006, p.1). This is very much supported by the testimonies, where exact details are given prominence, indicating significance for the speaker, and perhaps also intending to be persuasive for the listener. Thus, for example, mention is made of where persons were standing, the day of the week (or similar details), when they received baptism in the Holy Spirit.

A secondary point of significance that is noted by Eamon also supports this. He identifies such apparently insignificant details which make persons feel

welcome and at ease. He notes hospitality – cups of tea – and talks that are ‘witnessy’, in other words, are like testimony, telling a faith story. He cites these as giving a ‘disarming aspect’ to the possibly disconcerting appearance of baptism in the Spirit. Thus, he indicates the positive spiritual significance of physical and affective elements.

Conversely, potential negative aspects of various physical expressions of spiritual experience are also either implied, or stated. Thus, the premise of Question 11, that many people find the outward expression of CCR (including raised hands, and speaking in tongues), to be unattractive. This is not contradicted in any testimony, and is also supported by several statements by those who testified, of their own initial revulsion, or lack of attraction to these things. This also affirms the significance of the contingent and physical expressions of spiritual experience, and indicates that perceptions are also able to change.

7.2.2 Appeal to origins and story

There is evidence in all the testimonies for the relevance of Vatican II and its teachings, especially LG, n.12, for the acceptance of CCR by the Church. This is noted by participants as due principally to its teaching on charisms. The repeated references to this are presented not just as a doctrinal fact, but to me as a listener, appeared to take on the character of a significant story, explaining both approval and historical providence. This resonates particularly with the thematic trajectory of appeal to origins. As such an appeal, it takes account not just of the finished document of *Lumen Gentium*, but also one specific aspect of its formulation, namely, the debate. Several of those who testified referred specifically to a debate in the Council between two cardinals, Suenens and Ruffini. Sally calls it, ‘that very famous debate’, and for Andy it is dramatised as ‘a very close thing’. Robert presents quite a full, narrative account of the debate, including details and a certain passion. All of these examples show a desire to connect emotionally with what is understood as an important document for the acceptance and growth of CCR. In this example, describing the oral mode of doctrinal formulation is given as much significance as its textual existence.

7.2.3 *Poietic* imagination and rupture and continuity: the struggle to stay faithful

In this final section, I identify both *poietic* imagination, and rupture and continuity in the examples given. First, for the *poietic*, I identify the creative, metaphorical and ironic use of language and images, which I also associate with the prophetic. Thus, the creative struggles to identify ministry give rise to ministry with a capital 'M', or a small, 'm', and 'high-' or 'low-octane', varieties. Creativity is also evident in the re-reading by Bernadette of the criticism of charismatics being people 'with problems'. She counters this critique not by denial, but by re-situating it: problems are 'brought to God', for resolution, not to 'gin or Prozac'. These examples, though, also reflect a discontinuity of experience between charismatics and the wider community of faith, and, sometimes, as in the case of ministry, within charismatics themselves. The problematics associated with some language of CCR noted by Sally and Bernadette also reflect this.

Eamon's and particularly Bernadette's descriptions of ministry express a real struggle to stay faithful to Church teaching on ministry, while also honestly expressing their own experience and situation in relation to their charismatic experience. Their negotiation of this struggle manifests considerable creativity in their use of language, in their attempts to articulate a meaningful reconciliation of conflicting, or discontinuous truths. For Sally, this is expressed also in a 'push-pull' between claiming what she considers she should not, which she describes as 'ministry with a big "M"', and that which she is entitled to, by virtue of her baptism, ministry with a small 'm'. It is worth noting also, that Sally anticipates censure from other members of the Church depending on how she describes her preaching. The lived fact in her experience, is that she can and does preach, and that she understands this gift is a spiritual one, of charismatic origin. The conflict is, therefore, how to use something for ecclesial up-building when the gift itself is problematised through its reception by the community of faith.

Eamon relates his experience of ministry to the change he has experienced between being ordained for clerical ministry, and what he currently experiences as an academic and layman. For both him and Sally, there is dissonance expressed in their attempts to identify and satisfactorily understand what they do, and how this relates to the ecclesial community. In

these examples, testimony is a speaking out and expression of negotiating conflict, in the struggle to remain faithful.

Of course, it also happens that struggle, or remaining in a state of conflict is not maintained. Andy refers to times when CCR is not objected to, but this is 'because CR isn't really doing much, so it does not cause a lot of concern, people think it's kind of dead and buried'. So too, the request for the removal of some statements by one participant who did not want any possibility of being identified with words that might cause controversy. The effect of not maintaining the struggle is silence.

7.3 Prophetic voice

I have now completed a summary of this study, and also my exploration of testimonies using the thematic trajectories to identify the charismatic qualities which, in Chapter Two, I proposed were consistent with the Pentecost story. Drawing on these findings, I now apply my understanding of prophetic voice. For the meaning of this term, I refer now to the explorations of Congar and Brueggemann's use of 'prophecy' made earlier in this study. In brief, I use it here not principally in terms of it being a spiritual gift, but in terms of its function, how it connects the periphery (the marginalised) to the centre (ecclesial authority) in a reciprocal relationship (Congar, 2011, pp.237-264, pp.242-239). This relationship I describe in terms of 'voice' and 'listening'. I also transpose this concept from Brueggemann's use of the term 'speech' and 'listening' applied to the engagement of the community reading Scripture (Brueggemann, 1997, p.743). Both cases describe a relationship of interpretive attentiveness to revelation.

In Chapter Four, I also identify what I call 'voices from the margins', with the 'critical, prophetic voices' described by Rush which speak in terms of challenge to conversion (2009, pp.246-247). This description he applies to the operation of the *sensus fidei*, the sense of faith. Both the sense of faith, but especially prophecy, I take to work imaginatively, 'defying the evidently given' and appealing rather to the metaphorical, ironic and visionary' (Brueggemann, 2001, p.xii).

Prophetic voice, as I describe it, is both metaphorically descriptive and actually, interpretive. Thus, I take prophetic voice to both describe *what*

testimony does, and *how* it does it. I now turn to describe how prophetic voice functions.

7.3.1 Prophetic voice: telling the story-within-a-story

The Pentecost story centres upon speech, so too does the appeal to origins, made in charismatic testimony, which cites another story. Thus, Acts 2:14 states, 'But Peter, standing with the eleven, raised his voice and addressed them'. In so doing, Peter then says in v.16, 'this is what was spoken through the prophet Joel'. In a sort of mirror presentation, Suenens is cited as the one who stands among his brother bishops and speaks. This time, rather than citing a prophet of the past, to identify the working of the Spirit, the prophetic force of Suenens words are taken to identify a reality not yet realised, the stream of grace of which CCR is a part. Of course, by inference, and another transposition, it thereby, also validates the one who cites it in giving charismatic testimony. This is perhaps the fullest example of the working of *mise en abyme* that applies interpretively to the working of prophetic voice that I claim for charismatic testimony.

I appeal for the suitability in this context of describing the interpretive function of prophetic voice in terms of *mise en abyme*, also by virtue of the resonance it finds in the textual positioning of n.8, within the document *Dei Verbum*. In this study, I have more than once cited DV, n.8 as ecclesial teaching which, describing the progress of Tradition, I have equated with the interior, reflective processes that connect baptism in the Holy Spirit to giving testimony. It cites 'the contemplation and study of believers who *ponder these things* [realities and words of Tradition] in their hearts... from the intimate sense of *spiritual realities which they experience*' (italics added). In the preceding paragraph, Tradition and Scripture (which also 'communicate one with the other' DV n.9) are described as standing in relation to the Church 'like a mirror, in which the Church, during its pilgrim journey here on earth, contemplates God' (DV, n.7). The function of the 'mirror' is, therefore, eschatologically provisional, like the functioning of prophecy, since it passes away when 'she [the Church] is brought to see him face to face as he really is (ref.1 Jn 3:2).'

This metaphorical use of the image of the mirror in DV, n.7 is itself resonant with Muir's use of it applied to the significance of stories, cited in Chapter Five, taken from St Paul (1 Cor 13:11). In this context, mirrors allow us to see 'darkly', the '*en ainigmati*', the stories and metaphor, which interpretively

reflect the world and our human condition for us (Muir, 2011, p.7). That being so, I argue for the significance of my interpretation that prophetic voice, functioning interpretively through the telling of stories in testimony, makes a genuine contribution to the great story of faith which is Tradition itself.

I find it remarkable that in this example, it is the act of speech that becomes memorable and significant. In re-telling, it literally finds voice again. This is a powerful expression of connection with what was said. In this example, referring to the debate of Cardinals Suenens and Ruffini, it happens to be speech that 'became doctrine', when re-formulated into the Conciliar text of LG, n.12. It's re-presentation as a validation of CR expresses a creative reception, which by identifying itself with previous stories, expands their reference and context also.

It also shows how significant speech itself is. It has made me reflect on how undervalued speech is, at least in a Catholic theological context, for its power in the transmission of faith. Of course, there is considerable value placed upon the homily in a liturgical context for 'breaking open' the word, but there is very little accompanying value placed upon ordinary speech reflecting spiritual realities, outside the liturgy. I have noted this in an example drawn from research for my MA dissertation, *Dialogue as a Hermeneutic for Catechesis* (ARU, 2011). A participant in a faith-sharing event is cited reflecting on how beneficial it was to speak about her faith, and that this was something she had never done before, that is, in over 70 years.

Speaking of faith we hear it again, and this, as my use of Bauckham in Chapters One and Two has noted, allows for a growth in certitude as also speaking-out of the ongoing attempts to understand. This also acknowledges that the process of articulating, understanding and experiencing faith is itself progressive.

The example above relating to Suenens, is an example of the creative capacity of prophetic voice, in using story to resonate and expand understandings of experience in relation to faith. In this example, the identification of the working of the Spirit in history, and in Church doctrine, and to establish continuity between the new experience (effects of baptism in the Holy Spirit) and the faith handed down. This also identifies the contributive

potential of prophetic voice to a charismatic ecclesiology, prioritising the creative agency of the Spirit.

7.3.2 Prophetic voice: expanding reception

This capacity of prophetic voice to expand reception depends upon the understanding of how it functions hermeneutically. Although I have identified the working of prophetic voice being similar in function to the *sensus fidelium*, I do note this difference. Whereas Rush employs a ‘hermeneutic circle’ to describe the functioning of the *sensus fidei*, I propose what may more accurately be called a hermeneutical interruption. Rush’s hermeneutic works as follows:

What we are already familiar with (tradition, the past) gives us a framework for understanding the unfamiliar (the new, the present). In turn, one’s understanding of the new in terms of the old leads to a different understanding of the old.

(2001, p.233)

Whilst this hermeneutic may hold good within the bounds of logic, and serves well to describe the assent of faith in rational terms, it does not take full account of the divine freedom and initiative in the process, and the irrational or affective dimensions of faith. This might be likened to something more like an interruption of the unanticipated, enabling authentic discovery, which effectively ‘punches a hole in the circle’ (Lacoste, 2007, p.272, cited in Quash, 2013, p.285).

In the present study I propose that the effect of the encounter with the Holy Spirit, of which charismatic testimony is an account, is precisely such an ‘authentic discovery’ arising from the unanticipated (encounter with the Holy Spirit) which ‘punches a hole in the circle’ of the sense and logic of spiritual experience understood in only rational terms to inform faith. This is because, as I argue in Chapters Three and Four, the ‘unanticipated’ nature of encounter with the Holy Spirit, which is articulated both in terms of revival *and* renewal can (in different ways) be applied to CR, and therefore, also to its expressions, of which testimony is one. The principal mode of this in-breaking or ‘irruption’, I describe as prophecy and the prophetic.

In this study I have identified two divergent workings of the Spirit in theologies of renewal. The first, emphasises a return to sources, and indicates a form of

faithful continuity, and this has been, unhelpfully, I consider, in the historical development of teaching, contrasted to a second description, of pneumatic intervention, as revival. I think that making this distinction too sharply has proven an unhelpful legacy to the theological and practical identification of faithfulness, and revelation.

What has been shown in the testimonies is that Spiritual 'irruption' is also accompanied by ongoing transformation. Their experience is prophetic in showing the reconciliation, and holding together of two aspects of the one Spirit.

Prophetic voice effects a conceptual holding-together of both dimensions of charismatic grace. Expressed in terms of Tradition and reception, it offers a reconciliation that could assist to mitigate hardened interpretations of development of Tradition as fundamentally opposed to continuity. I refer here to the disputes over hermeneutics of continuity that are cited as in contra-distinction to hermeneutics of reform.

7.3.3 Prophetic voice: holding together centre and periphery expressing the struggle to remain faithful

I have already identified CCR in terms of its ecclesial marginality, it is, therefore, consistent also to recognise in charismatic testimony voices that are peripheral, but which attempt to relate to the centre, to use Congar's metaphor. In the testimonies, I noted in some detail the descriptions by Sally and Eamon negotiating how they identify what they do in terms of ministry. I have already described these in terms of struggle, struggling to remain faithful.

Heard prophetically, these voices are articulating the difficulty that is sometimes experienced in maintaining the relationship between centre and periphery. In this particular example, addressing ministry, tensions surface when there is dissonance between the identity of the speaker (lay) and the action (ministry). The two do not coincide according to Church teaching, but they do (certainly for Sally) in practice.

Hearing these voices as prophetic and, therefore, speaking a truth which should strengthen the relationship between centre and periphery offers a creative interpretation of the struggle. The challenge, then, is to understand and embrace the development in understanding the 'new' relationship

between the person and the action. I see in this also the presupposition and necessity for mutual discernment. Thus, the experience of lay people in regard to their exercising ministry has its own interpretive force when spoken in testimony. It then stands in need of interpretation and reception by the ecclesial community representing the Church ('centre').

There are, however, problems in the assumption of this as a working model of practice. This study has identified some of the inconsistencies and complexities associated with maintaining an understanding of the prophetic if this is associated too closely with a particular state in life of the one who speaks it, *ex officio*, to use Congar's distinction. Thus, to maintain doctrinally that bishops alone exercise the discernment necessary for the regulation of spiritual gifts in the Church is imbalanced. It does not include the necessary reciprocity whereby those on the margins are also listened to for their discernment of actions, and situations associated with the working of the Spirit, including in this case, in ministry.

However, the cursory exploration of the development of Church doctrine in Chapter Four has shown that there has been a development and expansion over the last one hundred years in ecclesial teaching, of understandings of who shares in the prophetic office. In this study, this culminates in LG's inclusion of the laity in the exercise of the prophetic office. However, this development also discloses the uncertain relationship between charisms, described as constant (the teaching and discerning charism of bishops, jointly identified as the 'sure charism of truth' (DV, n.8)) and those identified with the faithful, which includes the laity, and are understood to be widely diffuse, while also allowing for exceptional also. However, these are considered not reliable or normative in terms of ministry.

In this study, I have also concluded that Catholic tradition is unhelpfully burdened by the division of charismatic gifting between extraordinary and ordinary. On the basis of examining Scripture, I have also identified two ecclesial legacies of this division. The first legacy problematizes the coordination of charismatic gifting in the Church by too strictly dividing gifting according to distinctions between hierarchy and laity, and the perceived function of each. The second problem that is raised, is that it disenables the due evaluation and expectation of a wider breadth of charismatic gifting to be exercised in everyday Christian life. This is because what is extraordinary is, by definition, not quotidian.

Finally, regarding the inclusion of struggle as an important aspect of remaining faithful, it is perhaps significant how little this aspect of the experience of faith is valued in the tradition. Certainly, in spiritual theology, the 'dark night' is an acknowledged part of the journey of spiritual growth. However, this experience is again, applied to a relative elite, and does not speak to the experience of the majority of Christians. For them, such struggles are more possibly identified with doubt, lack of belief, attributed possibly to holding 'unorthodox beliefs', or lacking in piety. This negative assessment cannot grasp the positive aspect of struggle as not being merely a response *to* something (circumstances, faith, God, prayer). As I have described it above, it is also a creative engagement with faith and contradiction, and as such speaks of agency, and not passivity or lack, and is, therefore, positive in its own right.

7.4 Prophetic voice: a summary

In the Introduction to this thesis I cited two accounts, one claiming witness to the recurrence of the New Testament, and the other, that the actual experience of this was of an overwhelming sense of the love of God. The first states, 'that the truths of the past are recurring before our eyes' and the other that, 'The heavens were opened: there's no way of describing it ... I knew that God loved me'. This study has proceeded to investigate how these two claims are related, and has identified in charismatic testimony a witness to the personal experience of spiritual in-filling identified as baptism in the Holy Spirit.

The enquiry has traced through biblical, ecclesial, theological and other academic sources, how to make sense interpretively of this claim for identifying contemporary spiritual experience with biblical events, and the expression of this through giving testimony.

The examination of testimonies as stories of faith reveal the discontinuous and conflicting aspects between charismatic experience, Church teaching, and ecclesial practice. As accounts which communicate faith, testimonies do not ignore or dismiss difficulty, conflict and pain in Christian life. In spite of this, underneath the questioning and the uncertainty brought about by these experiences lies a notable confidence in God. Their stories reveal the creative struggle to remain faithful.

7.5 Original and significant contributions

As I have now completed my outline of prophetic voice and its hermeneutical function applied to charismatic testimony, I will now outline its charismatic-ecclesial significance, including my original contribution to knowledge. I will then present and answer possible objections followed by recommendations, before concluding.

1) My original contribution to knowledge is to identify in charismatic testimony the interpretive function which I call 'prophetic voice', whereby the giving of testimony is shown to demonstrate a charismatic hermeneutic of reception. I propose this as a theoretical ecclesiological exploration based upon a historical-practical presentation which includes ecclesial, theological, academic and practical sources.

My proposal of the theological concept of prophetic voice to describe the interpretive capacity of testimony is a significant contribution to the fields of charismatic studies and ecclesiology. Prophetic voice identifies both the newness and creative, charismatic gifting of the Spirit, and the faith that is ecclesially rooted in Scripture and Tradition and, I have shown, contributes to that Tradition.

2) In critiquing the negative effects of polarising charismatic gifting as extraordinary, and ordinary (or widely diffuse), I have also disclosed how spurious a description 'exceptional' is. I have shown that claims for exceptionality are used to dismiss charismatic expression as either non-essential, because being so rare, they are impractical in establishing or relating to a norm; or, because too extreme and lacking rational moderation they identify it with excess, as in the case of enthusiasm, or, in the case of sanctity, to be so special, they are merely aspirational. In all these cases, I have thereby argued for a fuller appreciation of charismatic gifting expressed in testimony, which identifies the reconciliation of these extremes.

3) I have identified that story-telling in the form of testimony is a source of knowledge. This has enabled me to engage testimony critically using the device of *mise en abyme* to relate it interpretively to Pentecost, as its originary story, and identify a hermeneutic that is consistent with articulating a faith rooted in Scripture and tradition, yet is also open to the irruptive and creative encounters with the Spirit.

4) In the four thematic trajectories I have presented a tool which identifies charismatic experience related to Pentecost. It is presented as a hypothesis distinguishing charismatic expression into four themes: incarnation, appeal to origins, rupture and continuity and *poietic* imagination. I have used these to articulate the working of prophetic voice.

5) CCR has been accused of being mere emotionalism, like enthusiasm. However, in my interpretation of how testimony functions prophetically, expressing agency from within the communion of faith, I counter that objection. My identification of testimony as a realisation of personal agency that is consistent with, and part of the prophetic office in which all the baptised share, contributes to the body of scholarship of charismatic-ecclesial studies.

7.6 Potential objections and responses

My argument for prophetic voice and its construction may be objected to for its chosen methodology, and the conclusions it draws from the argument as I pursue it. Therefore, I now turn to consider and refute various possible objections.

First, the substantial theological and exploratory basis of my argument may raise the objection that the lack of rigorously empirical, and social science based methods for an analysis of my research data, undermines or even negates the possibility of any proposal or conclusion. I respond to this by referring back to my stated intention in the methodology, namely, that since CCR, as the subject of my enquiry, lays great importance on experience, I wanted to preserve both its own terms of reference and its internal logic or method of proceeding. To this end, my decision to identify and distinguish three levels of discourse enabled me to proceed, preserving the ordinary theological discourse of my subject, and not re-scripting it, as the sociologist David Martin cautions, by overlaying the words of participants with technical terminology. Rather, my attention to the process of interviewing and reflection has been more akin to Muir and Portelli's oral historical approaches, prioritising listening and recording to preserve stories. In this sense, my prioritising practice was not sequential in this study (indeed, it forms the sixth chapter), but in terms of emphasis and relative importance in theological terms. It is not my stated intention to offer social or cultural critique.

In fact, I found that in both academic sources on CR, and in charismatic testimony, central importance is accorded to baptism in the Holy Spirit, and

that this is communicated in narrative form, presenting a story of faith. Therefore, attending to this, I constructed the presentation of the study, likewise starting with Pentecost as the type of charismatic experience, and proceeding with the historical descriptive account in Chapter Three. The ecclesiological and academic explorations of Chapters Four and Five model the reflective processes also manifest in testimony. Since the internal logic of testimony as witness to personal, spiritual experience relies upon reference to another story (Pentecost), my methodological engagement of *mise en abyme* as a literary critical device, allowed me to do likewise.

A second objection could be directed at the size of research sample, and the limited context of English CCR. This would object to the very limited number of my selection, confined as it is to nine persons, drawn from one movement, in one country, in the Catholic Church. As such, it could be argued that no conclusion could be drawn from the research to support a wider application or significance of its findings. In response to this, I repeat what I stated at the start of this Chapter, that I am not constructing a model or proposing that the responses of participants in the present study are paradigmatic. Rather, my thesis of prophetic voice is proposed as an interpretive practice, conducted in an exploratory fashion, and therefore, is not intended to be conclusive. As such, it is not drawn directly from the content of the testimony-interviews as research data alone, but rather from its relation to the much wider basis of ecclesial teaching and theological discourse that is ecclesiological and practical. Therefore, methodologically, the three levels of discourse that I identify are engaged creatively and inductively, relating to each other. This is consistent with the practical theological approach identified in my methodology. As such, my use of testimonies is not burdened to draw its conclusions deductively, or evidentially.

A third objection might claim that, although this study has as one of its research objectives, attention to marginal voices, that they may be 'heard', what I have, in fact, presented is not this. Rather, those selected for participation, are already people who are ecclesially engaged and active, who have both agency and voice. I do not deny that the participants are known to me precisely because they are persons who are publicly engaged in CCR. However, I maintain that although this is the case, they are still genuinely marginal in the terms that I have employed in this study. Thus, in terms of prophetic identity, as those 'twice-born', as Congar uses the term, they are truly at the ecclesial periphery, even without, as in the case of Joan Hebert

Reisinger's use of the term, defining the margins as occupied by those who have ceased to attend Catholic Mass or regular, ecclesial, community life (2012). This is confirmed also by my inclusion in Chapter Four of Rush's use of the term 'marginal' to apply to 'critical prophetic voices', whose identity and authority rests upon their authenticity, rather than status, in order to challenge conversion of the corporate ecclesial imagination (2009, p.246). This includes criticism wherever it comes from.

The marginality which I claim for my participants is also confirmed by a finding of this study, of the inconclusive quality of Conciliar teaching on the laity. This has been shown in Chapter Four, to be particularly evident in teaching on participation in, and contribution to, the infallibility and indefectibility of the Church by the laity (LG, n.12). I have noted the insights of both Haughey (1999, p.4) and Rush (2009) that this lack of teaching on *how* all the baptised share in the prophetic office of Christ by virtue of baptism, effectively marginalises their ecclesial contribution and exercise of this power.

Finally, the proposal I make for the selection and use of four thematic trajectories may be critiqued as too arbitrary, lacking evidential foundation or argument, and, therefore, not suitable to support the thesis of study. To this, I respond that they were formulated after more than a year of research into this study. In that sense, their suitability presented itself to me from the process of enquiry and research, and was not predicated by me. In this sense, they were generated as a hypothesis from the research, and this is consistent with my inductive and hermeneutical methodological use of sources.

This methodology is also a development from Schillebeeckx's proposal for the critical correlation of sources of experience, relating past experience (Christian tradition) to contemporary experience (1981, p.50). The thematic trajectories articulate this in terms of four themes that emerged from my research of Pentecost, and appear as recurring and, therefore, significant. Proposed as 'trajectories', they are intended to indicate the ongoing interpretive processes and development involved in articulating a contemporary experience of God's revelation as constantly renewed experience. I agree that in specifics, the number of trajectories could be enlarged, to encompass a wider range of themes. That would be appropriate for another study, and could expand or otherwise develop the findings of this one.

7.7 Recommendations for further study

This study is a contribution to the relatively new field of charismatic studies. As such, I hope that the significance of its conclusions extends to what it can offer to further research in Catholic charismatic scholarship, and also in the wider fields of charismatic studies in general, and ecclesiology. In these final sections, I identify areas which require further research. Recommendations for further research are suggested first regarding Catholic scholarship, and then to the wider, ecumenical context.

i) Catholic charismatic studies

This study has noted the inconsistency in Church teaching between the rights and duties in the exercise of charisms by bishops and laity. The right of bishops to discern and regulate charismatic gifting is not clearly related to the right and duty of all the faithful to the exercise of spiritual gifts. In broad terms, the history of CCR has indicated a consistent effort to both exercise spiritual gifts and observe Catholic teaching. The concept of prophetic voice as I have developed it goes some way to articulating theologically the vital tension that is required in fulfilment of adherence to ecclesial teaching and faithfulness to the Holy Spirit in the exercise of gifting. However, the breadth and complexity of this subject could greatly benefit from being explored more fully.

ii) Ecumenical charismatic studies

This study has maintained a Catholic focus. This has been consistent with my intention to work from within, and reflect upon, one specific Christian tradition. However, it has also benefited from the significant wealth of insights from the ecumenical field of charismatic and Pentecostal scholarship which has flourished especially in last 20 or so years. The possibility for collaborative research in the field of charismatic studies which is also practical would contribute considerably to further understandings of faith that, although denominationally diverse, are based upon shared spiritual experience, which CR offers. From a Catholic perspective, for example, this could be most beneficial to developing understandings of the operations of the *sensus fidelium* beyond, and also in relation to, the Catholic Church. It could also expand insights on, for example, the relations of charism to ministry and order.

Finally, I am aware of the very specific social and cultural context in which this study was undertaken. Although informed by wider doctrinal and theological teaching, this study limited the field of its research to English CCR, and speaking persons representing a single racial and ethnic perspective. Clearly, this is not truly representative of the English Catholic Church in the early twenty-first century. As has been noted in Chapter Six, the majority of participants providing testimony in this study, are male and middle-aged or older. Also noted, is that they are white, and middle-class, as well as being of European extraction. Whether this is truly representative of CCR in England, and the significance of this, is not within the scope of the present study, but is open for further exploration.

Therefore, I recommend that this be another area of research. This would disclose whether testimony is used differently by other groups of persons. If so, this in turn would inform another theological understanding, possibly challenging or expanding the thematic trajectories and their use proposed by the present study. This should include research engaging other ethnicities, races and cultures, who may have other significant stories apart from the Pentecost story as the basis for their charismatic experience. As this study has also shown, there is a preponderance of North American and Europe-centred studies on CCR (including mine), when numerically, the majority of Catholics who identify as charismatic are in the global South. Again, this is illustrative of a disjuncture between the relation of Catholic theory and practice, and an opportunity to include other voices.

7.8 Conclusion

I have presented prophetic voice as the term to describe the positive contribution of charismatic testimony to ecclesial teaching. I propose it as a hermeneutic device which is also metaphorically descriptive of how testimony functions. It was arrived at by a brief, exploratory examination of sources of Christian revelation and their reception, in order to identify understandings of the Holy Spirit's agency in these contexts, relating to both transmission and reception.

This exploration, conducted with an inter-disciplinary methodology, identified in charismatic testimony active processes of reception whereby spiritual experience in the form of baptism in the Holy Spirit becomes the interpretive

centre for ongoing charismatic experience. This also enabled the identification of contemporary experience to be made in terms of a received, Scriptural one, the story of Pentecost.

Prophetic voice describes the relation and agency between persons and the Spirit that I identified in the Pentecost story as incarnation, appeal to origins, rupture and continuity and *poietic* imagination. In the narrative form of testimony, I identified how it engages with both Scripture and Tradition as forms of story of faith. I have identified through the examination of testimonies that this has enabled a sense of personal engagement with God, faith and the Church.

I have found that this engagement is, in terms of its prophetic creativity also able to reconcile otherwise oppositional understandings of newness and continuity in the interpretive processes required to remain faithful. I conclude that the processes by which charismatic testimony makes sense of its own experience, and communicates that through giving testimony, is also generative of new insights and understandings as well as practices. In this I identify a positive contribution to faith.

I have found that testimony as a practice of faith is also generative of faith, because it is faith that is reflected upon, and creatively makes associations through the process of creating story.

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Appendix A

Interview Questions

1. How many years have you been involved with Charismatic Renewal?
2. Do you have charismatic gifts? If so how are they used?
3. Would you describe the work you do as 'ministry', and if so, what do you understand by this word, and how does it relate to your experience of charisms?
4. How would you describe 'charismatic experience'?
5. You have been / done X : could you describe how these contexts have shaped your experience of charisms – personally and in practice?
6. 'As an organised movement with its own structures and patterns of initiation and formation, the Charismatic Renewal is one ecclesial movement among many...But baptism in the Spirit is for all the baptised insofar as it is coming alive of sacramental baptism and confirmation.' (Quoted from the new ICCRS book 'Baptism in the Holy Spirit', p.74) How do you see the tensions arising from this reality being played out within the Church (local and/or universal) and do you see any resolution?
7. How significant do you think the teaching of the Second Vatican Council has been in either providing the ground for interpreting charismatic experience or promoting it?
8. Although recognised by the Church as a lay movement, CR has from its earliest days included priests and religious: do you see the label 'lay movement' as helpful, or as an impediment to the incorporation of CR into the wider Church, or neither?
9. What difference do you think charismatic experience through CR has made to the life of the Church or society in in this country?

10. The goal of CR is for a charismatically renewed Church: How would you see a charismatically renewed Church? Its key features, practices, structures?

11. Some of the practices of charismatic renewal are not attractive to many Catholics; for example, praying in tongues publicly, raising hands in worship, styles of music used to lead praise, to name a few: Could you imagine CR changing some of these features? Do you think it should?

Appendix B

Transcripts of testimonies

Notes on the texts

- The Interviewer's speech is indicated by 'Int', and the Participant's by a fictitious name.
- Charismatic Renewal is abbreviated throughout to CR.
- Any identifying names of persons, associations or places which would compromise the anonymity of a Participant has been signified in the text by ' - ' or the some other symbol, such as the letter 'N'.

Testimony 1 - Sally

Int: How many years have you been involved in CR?

Sally: Well, I came into, an experience of the Holy Spirit when I was 16 years old, I guess we can say that, er, thirty years ago, thirty plus years ago. But in a sense to say how long have you been involved *in* CR, it's quite difficult to answer that because when I had that experience I don't think I was consciously aware of joining something called 'the CR'. So, it's a sense of you have an experience that leads you to discover things and you carry on life in the Church, and I don't think I have consciously been aware of the CR as something that you actually join.

For me it has just been the experience of my Christian life. So, I came to know God in a, a real way in my life, and, at that time I think I experienced what we might call the Baptism in the Holy Spirit. And then I started going to prayer groups and receiving quite a lot of teaching from the people who were involved in the CR and things just went from step to step. So, I don't know if I can say I 'joined' CR at that stage and therefore, .you know...

Int: Yes...

Sally: Yeah, so I don't see it as something, for me, I don't see it as something you actually join, I think it's something you discover.

Int: And that first experience, was that on your own or in a group?

Sally: It was in the context of a youth event with young people. In the early days of the renewal in the late 70's, I went with my school on, a youth camp. I went for the camping really, because I didn't know anything about, anything religious, and it was something run by the SVP, the St Vincent de Paul, and when we got there, now I know that what had happened was a lot of the youth leaders, had been, just been touched by the Holy Spirit in those very early days of the CR, so, it was like, they were all really on fire, and they were the people that I encountered, so, so, that was the beginning really.

Int: OK, lovely, thank you, so, do you have charismatic gifts and if so, how would you say they are used?

Sally: I think, in a sense every Christian has charismatic gifts, so, er, I don't like the idea that, you know, when you join a certain club you get certain rewards, or (laughs)..

Int: (Laughs also)

Sally: ... things happen, so, yes, you know, I have charismatic gifts, but I think every Christian has charismatic gifts, and so, what I would say is that in the Scriptures, the gifts of the Holy Spirit are quite diverse, often in the CR we look at those charisms in 1Cor 12, the nine charisms, but I mean there are other charismatic gifts that we find in the Scriptures as well. And I think, you know, certainly the charisms, they are gifts given by God, at times when we need them for our service in the Church and in the world. And I think they are open to everybody, but maybe people don't all know about them, or maybe they're not open to them. Um, so for me, it's just been natural really that somebody introduced me, I suppose a bit like to 'here's the menu' of what it is when you are a Christian, you know...

Int: Yes....

Sally: and, you know these are things to draw upon for building up of the Church. I mean everybody, if we think of the gifts in Isaiah 11, that those, er, seven-fold gifts of the Spirit which we associate often with Confirmation...Every confirmed person, receives those gifts. Now whether

they actually *receive* them, as in unwrap and unpack them, that is something we could debate, but, if we, how we understand the sacraments are that these things are given to us.

But those gifts I think are for our own personal sanctification, our own, to help us in our Christian life

Int: Ummm...

Sally: Whereas, I think that, you know, I think that the gifts that we sometimes call the charismatic gifts in 1Cor 12, they're for the building up of the Body, they're for the Church, for the world. And as we move, from, er, our own personal experience of God, and focusing on our own journey in faith, we need the tools to equip us for the mission, and I think, I think that's what those charismatic gifts are, and depending on what kind of mission you're in, you need to call upon those gifts at different times.

Int: And just for example could you say, on reflection what do you think some of the gifts are that you have received?

Sally: Yeah, I mean, I certainly very early on, and I didn't understand, and maybe I don't understand fully now, because I don't know if you have to understand everything rationally. Erm, I began to be able to pray using the gift of tongues, for me this is a very...it's a different gift to the other charismatic gifts because for me, that is a gift of prayer.

And it's a gift that I just find so helpful in a world where so many things are coming at you, where you need to be able to concentrate on lots of things. I don't always have the ability to be able to concentrate on lots of wordy prayers, but by just being able to use the gift of tongues, it's a way of God praying through me for the world, and I, I just find that one so useful.

But the other gifts, just that sense of the discernment, you know, trying to ask the Lord for wisdom in situations..., trying to move in faith. Because, there is a charism of faith, not just the faith that we profess, our creedal faith. There is an actual charism of faith, and I, I find that, you know, a challenge really, because I think that it is easy to move in a religious way, but maybe not so easy to

move in a faith-filled way. And, you know, I look at some of the saints, and they were people of great faith.

Int: Uh huh...

Sally: And that I am very attracted... we are in the Year of Faith at the moment...and I am very attracted to this exploring more and more this charism of faith. What does it really mean to be somebody who lives and moves in faith? And I'm trying to discover that in my own life. (Laughs)

Int: Thank you, yeah, erm, you've been, you've lived and worked for some years as a member of the ' – ', and you are now (named full-time work for CR), could you describe how these contexts have shaped your experience of charisms, personally and in practice?

Sally: I think in ' – ', right from the beginning our... the way that we expressed ourselves, and this was, you know that when we began in the mid nineteen-eighties in England, so the culture was a bit slightly different to now, so we expressed ourselves as being fully Catholic, so, working at the heart of the Church, and certainly we were certainly something that grew out of the current of grace that birthed the CR. So we have always seen that, the calling to hold together, not that they are distinctive really, but, to hold together, you know the heart of the Church, and all the wealth and the riches of the Church, but also this, this charismatic expression.

Int: Uhhum..

Sally: Erm, and so, you know for me it's been not a problem to, to integrate the two, it's just something that I think as a community, we, we've just journeyed on together, sometimes, you know, over 27 years, sometimes you might *feel* a bit more charismatic than at other times (chuckles) but, I mean that these are just feelings really...

Int: What are some of the tasks that you have been involved with in... in ' – ' work...

Sally: Well, er, working a lot in evangelization, I mean, ' – ' is a community for evangelization, so working a lot initially in parishes, doing parish

missions, and there, I think for me, when you are engaging in mission you need *all* the help you can get, so if the Lord has promised that He will give us gifts and charisms, er, to meet the needs of the day then you need to be open to them and move in them, or otherwise, (chuckle) you, know, you're not going to be able to achieve anything,'

Int: Uhhum...

Sally: So certainly you know, in the parish ministry, I've been, you know, I'd be asking the Lord to give me the gifts that I need to do that. I've worked in, in youth ministry because we developed that quite early in in ' – '.

Erm, at the (named work) level really, it's, the role is more to be present in the different countries of the world, um, with the charismatic people to encourage them, and so on. And there again it's been great to see the different flavours of the renewal in the different cultural contexts, in the different church contexts. So, erm, yeah...

Int: So the sense of the networking...

Sally: Yes, a big fam... I mean, when you, when you have the sense of belonging to the universal Church you have that anyway. So even if you weren't anything to do with the CR, you would be aware that our Church, you know, it is the same but different in Japan, in Alaska, in Chile. Um, but then, when you in a sense when you identify with the particular style of the Church, again, it's the same but different, it's, it's one current of grace but has different ways in which it inculturates itself, I suppose.

Int: Hmm, OK. And would you describe the work you do as ministry, and if so, what do you understand by this word, and how does it relate to your experience of charisms?

Sally: Hmmm. (Pause) Yeah, it's a ...sometimes I speak about ministry with a capital 'M', and ministry with a small 'm', and, I think, to be honest, in sensitivity to the Church and some of the issues in the Church, I prefer to say that I have a ministry with a small 'm'. Because then you are able to then not necessarily become embroiled in things that for me are not the main issue.

So for example, you know, I believe I have a ministry of preaching, but if I say that in some contexts people immediately think I think I should be a woman priest. Now I don't actually feel called to be woman priest. So just to, to not get involved in things that I just don't think are very helpful, you know, I prefer to say that, you know, I minister, as a part of the common priesthood.

I, I like very much that Vatican II teaching that as the People of God we all have a part to play, and within that, I would say that I have a ministry of preaching. But, I would put that as a ministry with a small 'm', so that nobody thinks that I am trying to claim any place of... that's not mine to claim although as a baptized person, I think we have got place to claim!

But I don't... I think that sometimes er, there are issues in the Catholic Church that can cloud the main thing that I want to just be involved in which is doing what I think... feel God has asked me to do which is to preach the Word wherever I can to encourage people, to challenge people and to invite people to think about faith, so, I, I think I am an evangelist, but I put that with a small 'e', because, I think of those five-fold ministries in Ephesians, in a sense, (pause) I can identify with a lot of those, but I think that sometimes people understand those as being hierarchical gifts, or gifts for certain ministers with a capital 'M' in the Church. So, I don't know if it's because I'm a coward, but just to avoid confusion, I'd use ministry with a small 'm', and I'd be thinking about the ministry that essentially flows from baptism.

Int: Thank you.

'As an organised movement with its own structures and patterns of initiation and formation, the Charismatic Renewal is one ecclesial movement among many...But baptism in the Holy Spirit is for all the baptized insofar as it is coming alive of sacramental baptism and confirmation.' (Quoted from the new ICCRS book, 'Baptism in the Holy Spirit', p.74) – How do you see the tensions arising from this reality being played out within the Church (local or universally) and do you see any resolution?

Sally: Yeah, well it's a long question, now, just let me have a think about that (pause) Erm, yeah. I think certainly that baptism in the Spirit is something for everybody, and sometimes people say, you know, that the CR is a little bit elitist, because its... at the heart of the renewal is this *experience*; I, I don't like the word 'experience' because it sounds like you're just talking about

something on an emotive level, but I think it is something beyond that. But I am not able to find a better word than experience.

But is this phenomena, this thing that that we call 'baptism in the Holy Spirit, and that, that's (pause) what we see as the entry point into everything in the Christian life. Unless you have that moment, then really, you, you know it's very hard for faith to come alive.

Now I do think that there are people who have that moment kind of intrinsically, that they're just *born*, and, and develop that. So I am not saying that you all have to have a moment when you can say that's the day it happened kind of thing. I think for some people it gradually unfolds, but, I, I think that this is something for *all* Christians, but they might not all *know* about... you know if I said I won't go around saying to people saying 'Have you been baptized in the Spirit'? But I think you know, when you are listening to people perhaps who were doing an RCIA course, or, you know, what led you to join this course? I think, often the people will give you something that I might say was, or that was a, a *sense* of baptism in the Holy Spirit.

Int: Uhummm.

Sally: Or, it's a stage towards the baptism in the Holy Spirit. So I think, you know, it's a particular language that we use that not everybody would identify with, but I think it is an important part in living your Christian life. And I think it is for everybody, erm, so, yeah, that's the first thing. Yeah, and I think this thing of erm, the coming alive of the sacrament of baptism and confirmation: I think some people, even among the CR there are different understandings of this; so some think that that's what baptism in the Holy Spirit is. So you've got these latent sacraments and when you get baptized in the Spirit, they come alive and that's great.

Now, other people, like Fr Peter Hocken would say, well, yes it is that, but it is also more than that: so, I think there's, you know, there's some work that we're doing to discover the 'more' of the Spirit, I think, in our lives, because I think the Holy Spirit is at work in the Church at different times in different ways for different purposes. And I think that the times that we're living in the Holy Spirit is at work.

So, yes, when you are open to the Spirit in your life there is that connection with the graces that you've already received, but I think that there's also something of what's the current of grace of the Spirit doing at *this* moment, and to be open to that as well. Erm, you know, however we understand that. And I think that, you know, the tensions... (pause) I don't see that there's a tension if we are careful in the language that we use. I think there could be a tension if people think that we're either being elitist with, you know, saying, 'Well, in the CR we have the charisms'. You know, well, actually in the *Church* we have the charisms.

You know, so I think we have to be careful about the language that we use. And also, that there are many ways, in a sense to express the charismatic life, with a small 'c'. And some people might do that as a third order Franciscan, or some people might do that in another movement or whatever. So, I, I think that sometimes the tensions can arise because of maybe the language that we use, or giving a sense of everybody... of there's only one way to do things. Erm, and everybody has to fit into that mould.

Whereas in fact, when you listen to different people's stories, of conversion, you see that God is at work in so many diverse ways. So I think we have to be a little bit careful about the language that we use. And also, there's a lot of people in the Church who have been baptized in the Holy Spirit, but they wouldn't identify with that language. So if you're going round with a clipboard saying, 'Have you been baptized in the Holy Spirit?', lots of people would tick the box 'No', because they don't actually know...they don't identify with that language, so they don't know what to say...

Int: Yes, yeah...

Sally: So I think it's more widespread than perhaps we even know about because sometimes we're trying to restrict it in a, a form of language..

Int: But there is also in that complication the reference to needing to...to must resist making of it into a quasi-liturgical rite –

Sally: That's right, yeah.

Int: So do you think that is part of that?

Sally: Yeah, I mean it's trying to find ways to introduce people to the baptism in the Spirit, and one of the ways that's been very successful throughout the world, is some form of... what you might call kerygma catechesis that we know as the Life in the Spirit Seminars, whatever title you choose to use. Now, you know, that's been very, very successful, and, but you know, it's one way. So certainly you don't *have* to have completed a Life in the Spirit Seminar to be baptized in the Holy Spirit, I mean, I was baptized in the Holy Spirit. I didn't know anything, but the Lord chose to do that, and nowadays, I think a lot of people go through the Life in the Spirit Seminars and they're not baptized in the Holy Spirit at the end of it. So there's no, there'd no formula saying 'Do X and Y and you'll get Z.', you know, it's the Spirit blows where the Spirit wills, but we do need to be open, we do need to be expectant. And as I said, I do think there's a lot of people in our Church that have experienced the baptism in the Spirit, but perhaps they wouldn't use that language.

Int: Thank you. How significant do you think the teaching of the Second Vatican Council has been in either providing the ground for interpreting charismatic experience or promoting it?

Sally: I think that the Vatican II, really, er, certainly the...*Lumen Gentium*, er, sections 11 and 12, when it speaks about the institutional and the charismatic dimension. I think that gave us a template that we've been able to build upon and to explore and to develop and certainly the different popes have used that. So that was very much a, John Paul II took that and whenever there were large gatherings of the movements, or the charismatic renewal, he'd always bring some sentiment in about the institutional and the charismatic dimension. And depending on the particular occasion, it would, you know, he was going to emphasise one of those, so you know, if he's with a lot of charismatics, he, he would be likely to say, you know, 'Keep growing in your charismatic expression, but be faithful to the Church.' You know, and if he's with a more institutional group he might say, you know, 'Be open to the Holy Spirit.'

So, those two things from LG have been absolutely foundational, I think to the CR, and I think that they're still with us, you know, that Pope Benedict built upon them...Pope Francis all the time, now, it's this thing of the institutional and the charismatic. So, I think for us, they're very important, erm, guiding principles really. And sometimes in... within the CR I have to look at things and think, 'Mmmm, has this gone *too* charismatic?' in the sense of, you know, anything that's pushed to its extreme becomes a heresy so, you know,

has this become too charismatic in that we just need to be attentive here, and within the freedom of the Spirit, you still need some boundaries, otherwise you're just going to have chaos, and so that's always something to be aware of.

But, the danger was, that particularly in the early years when the CR was trying to gather momentum and to become more accepted, that in order to become acceptable, in some parts of the world, in some expressions of the renewal, we lost the charismatic dimension, so what became charismatic was people who clapped during songs at Mass. Not a charism in sight! No, no, you know no heart of anything but because we wanted to give the impression that we're faithful to the Church and the institution and all that.

So, yeah, we *are*, but we're charismatic as well. And I think it's those two things and there'll always be a tension, and I think a healthy tension, is a very good thing. I think you can be prophetic in the Church when you embrace that tension, and I think that in the renewal, you can, can try to help things to grow in a mature way. But, yeah, there is a tension, but I think that flows from that teaching of Vatican II really.

Int: Yeah, yeah..

Sally: And I think certainly that that the Vatican II subsequent teaching, er, building on the whole concept of the emergence of the laity, you know, for many of the leaders in the CR are lay people, and so , yeah, *Christifideles laici* and those things that have come out since, I think have helped us enormously because, erm, I think the renewal along with other movements was a move of the Holy Spirit in that slipstream of Vatican II when in many areas of the Church there was confusion, there was, you know, people had lost their footing, they didn't know where... and lay people suddenly emerged and were able to harness the things of the Spirit and move forward in quite a good way. And I don't know if the Church was quite ready for that.

And now we look back and, er, people like me we just take that for granted, we take it as normal, but actually, I think that it's something very significant in the Church...

Int: Yes... Although recognized by the Church as a lay movement, CR has from its earliest days included priests and religious: do you see the label 'lay movement' as helpful, or an impediment to the incorporation of CR into the wider Church, or neither?

Sally: In a sense I don't think 'lay' or 'movement' is very helpful for the CR (chuckles), because in one sense we're neither of those. Er, I suppose, I suppose when I think of ' – ', you know, people sometimes say, oh, you know, you're a lay community. Well, we have priests, we have religious sisters that are part of ' – ', so in a sense we are not a lay community. But I guess it's that we need to find some way to label the new things of the Spirit, so these ecclesial movements and new communities is how the Church has sought to define things. But within the Renewal, we are really, erm, the people of God, so there are many priests in the CR there are many religious sisters and religious brothers, many consecrated people, et cetera. So in that sense we're not a *lay movement*.

What I would say is that one of the things that seems to have been there from the beginning in the CR is that erm, what we cite as the beginnings of the renewal in America with the university students. They were all lay people, so the renewal was birthed, if you like, from lay people being touched by the Holy Spirit, so I think there is something in that, and we have been responsible for raising up a lot of lay leaders in the Church.

I think renewal often mirrors the Church, so in countries where things are more clerical there are not necessarily more clerics involved in the Renewal but more clerics involved in *leading* the Renewal; because they are appointed to do things because the Church is more clerical. So in a country like Poland, it would be very normal for a prayer group to be led by a priest...

Int: As a matter of oversight or pastoral practice or both?

Sally: Pastoral practice, I think, because that's the way things are done around there. Whatever country you're in and whatever expression of the renewal if it's truly Catholic it comes under the remit of the local bishop certainly, so, you know, we're ecclesial in that sense that, you know, the local bishop would have some over...or the Catholic bishops would have some oversight for the

CR. Erm, but I think we have to work at erm, again as renewal has grown and developed, and hopefully becoming more mature.

I think we have to work at being a movement of priest, religious and lay people, because we can't just take on the cultures of the countries that we're in. And, erm, you know I was in Latin America recently, and one of the priests there was saying that he feels now in the CR, I mean there are many priests involved, but he said, but really as priests we come and we do the sacramental things, but he said, you know, I feel that we've got more to offer. And I was thinking about that, because in our context in England where we just love the priests to come and do the sacramental things because there's such a, you know, there's not so much of a richness, So I think we've got to think about, that as we move in the gifts of the Spirit, yes, you know our priests have a particular role, but they have many gifts as well, and so I find.. you know that people need to move according to their giftings really.

Erm, and you know we are a movement for priests, religious lay people etcetera, et cetera. and the thing of the *movement*, again, why I say, you know, we're a movement, it was certainly not like the other movements in that we have no earthly founder that there's no... I mean when we speak about an organization of the CR, it's a very loose organization; I mean there are structures that are in place in different parts of the world. But it would be no ... it is certainly not centralized in the way that some of the other new movements in the Church would be, and it's certainly not as cohesive...if you belonged to some of the other big ecclesial movements, you, know, everybody in the world would be perhaps studying the same text at the minute from some of the founding fathers or mothers. Whereas in the CR, we don't have that central governance, and we don't have that sense of all being together. There is a sense of togetherness in the Spirit, but in unity in diversity, I suppose, rather than a centralized model of things. I'm not sure that's fully answered that (both laugh). It's something to go on...!

Int: Yes. What difference do you think charismatic experience through CR has made to the life of the Church and of the world?

Sally: Oh, I think it's made, a , an enormous contribution to... when you... through the CR, faith comes alive. Now, I am not saying that it only comes alive in the CR; through the *movements* faith comes alive. Benedict spoke

about this when he was speaking about the gift of the movements to the Church, he said you know, faith comes alive and then the liveliness of faith acts as a leaven in the Church and in the world. Erm, paraphrasing that a bit (laughs)!

But, yeah, I think what we...through the CR there are generations of people whose faith has come alive and who have been involved in parishes, in er, in the Church trying to bring their own particular gifts and skills and and talents, to helping the Church to come alive and to reach out into the world. And when I look at things like New Evangelisation, it's really not new for us in the CR because, actually, we've been doing this for a long time.

And when I have been in Rome at the gatherings, over the last few years of this New Evangelisation, I know everybody in the room, more or less, because we've all been doing this. Now maybe this was a prophetic move of God, that when your faith comes alive in the power of the Holy Spirit, really, if you are truly alive you are going to engage in some form of mission and evangelization, the two go together, and when they don't, we've seen things drop off. So people say to me, you know, well, the prayer groups are dropped off now. Well, they are only dropping off if they are not engaging in mission, because you can't just sit around being personally sanctified for ever and ever, because you know, if it is not going anywhere...So, I think we have made a big contribution to the Church really through faith coming alive, wanting to share that message of the basic kerygma with many Catholics who are, you know, just, you know, Catholic by culture, and therefore more willing to make a difference in the Church and in the world.

Int: Thank you. And the goal of CR is for a charismatically renewed Church. How do you see a charismatically renewed Church? It's key features, practices, structures, things like that...

Sally: Well, that's a big thi....it would be a Church where people come to worship. I don't think often...so I don't think sometimes when we gather we're all on the same page when it comes to worship. I think that we're gathering for a number of reasons. So, I think, you know, certainly, that sense of worshipping God is absolutely vital, I think it would be a Church where people can come to receive ministry, very practical ministry, that people need in their ordinary everyday lives. You know, whether it's ministry of healing in all its

variety of forms, whether it's a ministry of just being able to sit and listen to people, help them to discern some pointers in their lives.

So many people are absolutely stressed to death with things, and running to the doctor's for tranquillizers and you know, we could sit down with these people for a few... moments, and, and just be able to share with them some things that would just help them a little bit. And we're not very good at this, as a, as Church we're not good as... we're not good at this as Catholics really, that whole pastoral side I think we think it is somebody else's job. But our priests have so many other things, they're not always as available as, you know, they'd like to be.

So, I think it'd be a Church where people are on a journey, and a sense of a journey of faith, and all at different stages. I think, you know, we'd be a Church that's reaching out. Reaching out to enable people to know what *is* the faith that we're, that we're living, and also reaching out to meet the material needs of people. And I think those two they need to go together, lots of areas of the Church reach out in a social way, helping the disadvantaged in whatever way or, shape or form that takes, but it's, it's not always clear that that's coming from a place of conversion, of a community of faith and so on. I think that we can hold those two together in a healthy way. And we're, we're not just saying well, give your life to Jesus or we're not going to give you a sandwich; you know, it's not, you know, as flippant as that. But I think sometimes it can be easier to meet somebody's physical need, than maybe their spiritual need, and I think certainly in the West we've got a great crisis with peoples' spiritual needs.

Int: Do you think that this is likely, this charismatically renewed Church, to happen soon or distant future or....,

Sally: I think in a sense, it's not for us to answer that, because, you know,...we, we don't have a...a ground plan. We don't have a, you know, the vision towards the year whatever, and this has to happen this year, and that has to happen, because actually, we're not in control. So if we did have a ground plan we'd be pretty stupid really, because what we're talking about is this current of grace of the Holy Spirit that's flowing, and what we need to do is to be attentive to what God is doing and get behind what God is doing at any given time. And, I don't think it is for us to set the agenda.

Now having said that, neither do I think we just bumble along and say 'Oh well, God is in control!' So we just, you know, ride whatever crest of a wave we are on. I think we do need to be discerning, but I think it is concerning what's God's agenda, rather than what is our agenda for the Church and setting out markers that we expect God to achieve by the year whatever.

And I think that is one of the difficulties in a sense, because the worldly way of thinking is to think like some corporate organization. So, think of how many Catholics in the world have been touched by the grace of the Holy Spirit, right, if you harness all those Catholics what could *you* do, yeah? But it is what does *God* want to do? And, I think that's just where, where we need to be open to, to the promptings of the Spirit. And we'll see things that we never thought, really, because God has a habit of surprising us.

So I am excited to see what God is going to do with us, but I don't think it's up to us to have the ground plan and start systematically working towards all the details, because the danger is that becomes our plan rather than the Lord's agenda.

Int: Yes, and finally, some of the practices of CR are not attractive to many Catholics; for example, praying in tongues publicly, raising hands in worship, styles of music used to lead praise, to name a few: Could you imagine CR changing some of these features? Do you think it should?

Sally: I don't think any of those are sacrosanct really, I mean, raising your hands: well...first of all that doesn't happen in every culture, so, you know, it's not like you have to do this to be a charismatic or only the charismatics raise their hands. It's not true. I was at some Benedictine thing the other week and when we said the Our Father, everybody had their hands in the air, you know, so...there are certain things that maybe people identify and say, oh well, that's charismatic. I am not so sure it is.

Certainly music, well, you know one of the things at the heart of the renewal is praise and worship. Now, I am not saying that you can't have praise and worship in plainchant, because I think you can, er, but I think that, you know, there are particular ways, and it depends on the culture, that lead people into

praise and worship. But, I don't think you have to say that's the *only* way. I think some things are cultural.

I think as renewal has gone on some things have become a bit ritualistic in the renewal; so you know, we'll have two praise songs and then we will sing in tongues, and then we'll stop singing in tongues and we'll have another...you know, we all fall into some kind of ritual...

For me, as you travel around the world, you see things different in different places, but maybe they're their particular rituals. I, I don't know, so, I don't think we need to stop doing things, but I don't think we need to insist upon them either, really.

I think the important thing we need to do is to safeguard the charismatic expression in the Church, and that's not really about a style of music, it's not about bodily gestures, but it is about being open to the gifts of the Spirit. And I think we can sometimes lose that charismatic expression when we try to become accepted. But actually, if you lose your distinctiveness, well, you're not being accepted. You know, because you've lost your distinctiveness, so I think we need to guard the heart of the CR, we need to safeguard, I think, the treasures of the renewal, because that's what...the Lord has... has given us a mandate to be stewards, if that's the right word, of, you know, what He is doing in the power of the Spirit.

But I don't think any of these things like raising your hands, or singing in a certain way are particularly sacrosanct. So, you know, as I say, in different countries they do take slightly different ways on these things.

End.

Testimony 2 - Bernadette

Int: How many years have you been involved with CR?

Bernadette: Well I had a baptism in the Holy Spirit experience in er, a Pentecost 1983. So, since then, it was when I was in Panama in Central America.

Int: So was that..

Bernadette: Do you want me to tell the whole story (laughs).

Int: Well , I suppose...

Bernadette: It's just, how much do you want to know, because I could go on for ever!

Int: Erm, not too long...

(End of first Recording)

Second Recording

Int: You were saying you were baptised in the Holy Spirit in Panama?

Bernadette: Yes, I was a journalist working for - , and I went for two years to Panama. And I was a practising Catholic at the time, I would say, even a daily Mass goer, and... but I felt there was something missing in my faith, and I didn't know quite what it was because I kept all the rules, plus I was a faithful Catholic. And I would guess I would say had a relationship with the Church, looking with hindsight, I had a relationship with the Church, but I didn't have a relationship with Jesus.

And when I was in Panama I was invited to a charismatic prayer group which I didn't like at all, culturally. Erm, I felt outside my comfort zone, but it was the first times I'd ever met Catholics or anybody really, talking about God as if they knew Him, and Jesus as if he was really a part of their everyday life. And it challenged me, and it made me think about my own faith, and I suppose also one of the things they said was, you weren't saved by your good works, which I thought you were (laughs).

And it ...they were saying it was important to have this personal relationship with Jesus and, I knew whatever that was I didn't have it, but I didn't know if they were deluded, and so...erm... on the night of Pentecost, I went into the

chapel and I said, 'OK God, They all say that today it's possible to have this baptism in the Spirit experience and to have a similar experience to the first apostles, and that you'd be crazy if you didn't want it, or be open to it, and...but also they might be deluded, and I don't want...this could be a cult, and I don't want to be involved in a cult. So I went on my own, and they said you needed to repent to receive the Holy Spirit, and I didn't feel that I'd done anything wrong that I needed to repent of, because I had always tried to be good. And... but I guess in my heart I was prepared to change and I was open to something different, and I repented, I said, 'I repent' –

Int: You were alone in an empty church?

Bernadette: I was alone in an empty church, and I had an experience of fear of the Lord, and I realised it was true and God *did* exist and then I really did repent, because then I realised that although I had always done good things, and kept the law, God wasn't really at the throne of my life, and I was.. I suppose I was a typical Pharisee in that, you know, I did the good deeds I wanted to do, well even like going to Latin America was doing the good deeds in an exotic location and getting a bit of experience for my ultimate aim to be a foreign correspondent.

You know, and so everybody saying 'Isn't she wonderful going out to work with the poor.' But there were all kinds of mixed motives for doing that. And I'd realised that it didn't actually... you couldn't change people. You know, what I wanted for people I wasn't able to do. Ever. You know, helping people on a human level.

Int: So, er, do you have charismatic gifts? and if so, how are they used?

Bernadette: Er, yes, I speak in tongues, I believe I got that gift that night, but because I didn't cooperate with it, because I'd never heard it, and I'm quite an in-control person, I didn't say anything, but I believe that I had the gift and I got the gift about five months later when I was just, or , or I came into it when I was just praying with some monk...er listening to some music, and suddenly I realised that my words were running into each other, and then I realised, 'Oh, so that's tongues!'

So, yeah, so I have tongues..I have, I won't say that I have a healing gift, not the way some people have, but God has used me to pray for healing, and I would do it in different situations; if I was at a prayer group or something like that people might ask me to pray for them. I'm actually not as keen on doing

that as in the formal context, because I don't particularly see myself as having that gift and often, if you're just somebody with a profile they feel like, let this person pray for me.

But, you know, I prayed with people in just ordinary situations, er, you know, and there have been, I remember, once again in Panama, the cook in the home that we were ... I was working in, she had a cataract problem and needed an operation, and myself and another girl prayed for her and she was healed – much to our surprise.

So there have been things along the way...I think I also have a gift of prophecy. So, although I don't not say prayer for healing, but I do find that if I pray with people I get words for people, like it tends to be Scriptures, which end up being very significant erm, just not this last weekend but the weekend before I was at a kerygmatic retreat for leaders in the parish I was with. And we were praying with people, and as I said, each person I prayed with I got like a word of Scriptural something and I remember with one woman, and... I got like, 'the womb of God', you know, it was just sort of strange, it just came into my mind. And so I said, well, maybe God's calling you to catechesis, or you know, to birth new Christians, or something.

Anyway, the priest who I was praying with said, that is really a prophetic word, because this woman actually couldn't have natural children, and in fact, one of the talks that had been given...the woman who was giving the retreat had said, how she couldn't have natural children but that God had given her the gift of spiritual children. So it was just... there was no way I could have known that... I didn't know that woman at all, do you know what I mean, so, I find that that has happened... that when I have given someone a Scripture that type of thing...

So I would say...I do have on occasions the gift of faith, where I just know something is going to happen, and then it happens, you know, erm, and I think that I am able to discern things as well that are going to happen, an... but God uses it more...it's not like I get a vision or anything like that, but through the people that I speak to I get a sense of things happening...and which make ...and so...erm... I can see it before other people. But usually that...which I think also comes with a prophetic gift, is people don't listen to you. When you say it they push it away, and then two or three years later someone else says exactly the same thing and it gets accepted.

So that's how you know that...in the beginning it used to upset me a bit, you know, 'I said that!' (laughs) but I've realised that...that is.. you know...if you've got a prophetic gift that's what it is: you see it before it happens, and you speak it out, and you've got to expect it to be rejected. But a seed will have gone in, and then when it is the time for it to really happen, the people who have those more administrative, leadership, organisational charisms, they are the ones who make things happen, not the prophetic people. You know...

Int: They prepare the ground...

Bernadette: Yes, they prepare the ground, yeah.

Int: – Would you describe the work you do as ministry? and if so, what do you understand by this word, and how does it relate to your experience of charisms?

Bernadette: I don't know, I mean, I don't really know what a ministry is. What does a ministry mean? I mean, I work...I am an editor of - which is a job, I suppose, well I get paid a salary. It's a journalistic job, but I am very blessed because it's in the Church, you know, and I'm out meeting people, who I'm writing about...things that... God things, you know, so I find that very meaningful erm, I see my...my ultimate aim is actually is to promote the kingdom of God, and to help people find God and grow in God and erm, so although I work for the CR, I would say my ultimate aim is not just to promote the CR as such, you know, it's to, I don't know, evangelise, to help people know God, to help people to grow in their knowledge, to serve God more in whatever context that one is in.

So if I wasn't doing the - , you know, like our funding might run out, you know, and there's not enough money to keep it going, I would just see that as this is the end of this particular way of serving God but then God would open up another door of some kind, and I would just do it in a different way. You know...

Int:– How would you describe charismatic experience?

Bernadette: Erm, don't know, what do you mean by charismatic experience? You mean the use of the charisms, or...?

Int: Having the charisms, having experience of charisms..

Bernadette: I mean, myself, I think that there are two aspects of the CR: for me there is the CR which is the renewal of the charisms and baptism in the Holy Spirit, which is just a free grace which is all over the shop, and then there is the CR movement which is a structure that has emerged to help contain the charisms. And I feel that.....

END of Second Recording

Start of 3rd and Last Recording

Bernadette: OK, so I think there are some people who are part of the CR movement, who have not been baptised in the Holy Spirit and who do not use the charisms, but would consider themselves part of the charismatic renewal movement because they go to a charismatic prayer group or they go to a day, but they just like the lovely singing and the buzz, and things like that, but they haven't really understood what it is.

Likewise, I think there are people who are not involved in CR movement who have been charismatically renewed, but they would use different terminology because they are not in the CR movement, because the CR movement per se I would say, has been very influenced by its Pentecostal, Evangelical...I'd say 'roots'. I mean...it's always been there in the Church but the way the current CR movement started it happened in the sixties through ecumenical relationships.

So it took on a lot of the terminology and language – and probably the theology at times – of the Protestant and the Pentecostals and Evangelicals that they were mixing with.

And so, I think that there are other people who, as I have said, have had those charismatic experiences, but they wouldn't necessarily describe them in the same way, you know, so, like, baptism in the Holy Spirit, that comes from that terminology, it's obviously in the Bible, but also it's also come through talking with these Pentecostals, whereas other people might call it something else.

Int: You have been editor of - and also give talks on the faith, and are active in your parish: could you describe how these contexts have shaped your experience of charisms both personally and in practice?

Bernadette: Well, being editor of - has brought me into contact with lots of people who are...who have had experience of God, and I have learnt through their experience of God myself. So as well as me being able to tell other people, because they have been just such good stories, it's helped to encourage me in my faith because you are writing about positive things. You know, people particularly say peoples' personal witnesses, a person who's been a drug addict and had their life turned around; you know that's the power of God to do these things.

I am not... more recently I have been helping a priest friend of mine to try and introducing a new thing into his parish, the Parish Evangelisation System which is a way of, erm, bringing the grace of the CR into a parish context, because in a sense, the way I see it, the CR...In 1998 Pope John Paul II said that the charismatic dimension and the hierarchical dimension were coessential. And that in the past the charismatic dimension had tended to be forgotten about, and that the hierarchical, you know, institutional dimension was stressed so the Catholic Church became just about sacraments, the Mass, you know, the Bible, you know, priesthood, hierarchy. And that charismatic dimension was just ignored really, generally, but with Vatican II came this grace, that the structures change, but also that the Holy Spirit brought about these changes in the people as well, this grace, so the charismatic dimension, not just the charismatic renewal, but the grass roots manifestation of the Holy Spirit.

And I think that, er, that *that* is the cue, the key thing is that God is at work in different ways. But I think that it has been a bit difficult in the parish context to contain this, because what I think is that, myself; you see this is the sort of thing I have been thinking recently, that the different founders – there's all kinds of different lay movements and expressions, that have been...that have come about, where an anointed person has been given a vision and a charism and you know, obviously a deep charismatic experience, and you know, I would say all those people have been baptised in the Holy Spirit, and they have become a leader and helped form people who have shared in their particular spirituality and charism, a bit like the traditional religious orders.

But CR didn't start like that, in a sense, it was this rather wasteful grace that happened to people. And I think the reason was that it was actually for the parishes, and it was to bring alive the people and then the priest was then supposed to supply the hierarchical charism to help direct the naked, sort of

wild grace. But what happened was that the priests couldn't cope with it, and so they retreated; they either crushed it or they left it to just develop away.

And so in the beginning I think the CR missed out on having the the....I don't know... the formation to be able to understand what had happened. And so it used a lot of Protestant theology to explain the experience which then caused conflict between the parish and the charismatic prayer group.

And so myself, I think the parish evangelisation system or whatever, is a way for it to come into a parish, because a priest retains his pastoral er, hierarchical position, but it also provides the teaching; but it means that there's more opportunity for lay leadership and development, and for lay people to use their charisms.

When I was first baptised in the Holy Spirit I was quite involved in my parish, for about ten years, erm, and we had a charismatic prayer group, but I wouldn't... I would say we affected the lives of the people in the prayer group, but not much outside, not in the parish.

I was on the parish council and you know, helped out with Confirmation, but I didn't have a teaching charism. It was just because I was young and enthusiastic, and I wouldn't say I was very successful at all at passing on anything.

I then withdrew a bit from the parish, and ended up for about eight years...I got a word from God to reach out to the people on the housing estate where I lived, and so I had a ministry, perhaps you'd call it, I don't know what it was, a sort of... this was what I was telling you about, you know, with the kids on the estate. I just had them in my house and gave them food to eat and spoke to them a bit about God when the subject came up.

And that went on for about eight years, but it was a kind of phase, and when the kids grew up, they just moved on, and to be honest, perhaps there might have been a few seeds planted, but you know, they still went to prison, and they still... you know...moved in with the girlfriends, and erm, they weren't churched, and so erm, I don't know. Was that ministry? I did it... I didn't do it as part of my parish, I did it because felt God telling me to do it. And that meant that I really withdrew from the parish, because I didn't have the time to do anything else. But I still stayed on good terms with my parish priest and things like that.

But I felt that the people in the parish really were happy with what they'd got and they didn't want any more. You know.

Int: Was this your conjecture, or had you conversations or contact to justify that perception?

Bernadette: Well, er, it's probably just my con..., well, I didn't do any kind of research or anything like that, but, I suppose, like, as the charismatic prayer group we tried to organise various 'things', and, erm, you know, there wasn't really that much response because, you know, because most of the people in the parish were like decent, good people and they were just very busy and they....the kids had you know, their drama and their tennis and they were just very busy, and, you know, they were descent people and they came to Mass on Sunday, and that's what they... they felt that they were doing their bit.

And I remember a guy saying to me that the prayer group was full of people with problems. And...which was probably true, but it was also people who took their problems to God as opposed to took their problems to gin and tonics and...you know, therapists or Prozac or things like that. They were people who were most open about their vulnerability, and things like that. So that could have put some people off.

But, it's very complicated really, erm, as I said, I remember we did this...the thing that really made me feel that people are interested is when we did The Life...we did the Seminars a couple of times...it was the last time we did the Seminars. When we did... the talks were fantastic, we had a really good team doing it, but hardly anybody came. I just thought, we did the publicity you know, they just... it's not their cup of tea..you know...I think that... they just weren't hungry. Perhaps they are, but... they couldn't see in us what they were looking for.

But I think that generally, nothing really in our parish got any... not much interest. I mean, I remember ...(couldn't quite hear these words) the priest was a really nice man, with a... very kind of liberal line, and we had a service for Lent... they had a, you know, in Easter week, you know, for reconciliation... the theme was all about the environment. So it was, you so know, 'Have you used cheap airlines?', (laughs) or 'Are you leaving lights on?' and things like that. And I was like, God, if someone had been away from the Church for thirty years they might think... I'm not saying these things are

wrong in themselves, but I was like...and there was only about four people from the parish at the Reconciliation Service.

Int: This is a quote from the new ICCRS book on Baptism in the Holy Spirit book: 'As an organised movement with its own structures and patterns of initiation and formation, the Charismatic Renewal is one ecclesial movement among many...But baptism in the Spirit is for all the baptised insofar as it is coming alive of sacramental baptism and confirmation.' (Quoted from the new ICCRS book 'Baptism in the Holy Spirit', p.74) How do you see the tensions arising from this reality being played out within the Church - local and/or universal - and do you see any resolution?

Bernadette: Like I say I think there is a bit of a tension, but I don't...I don't know how one resolves it as such. I think that the structure will die...I think that one of the difficulties is that as soon... that the CR has... I don't think it was meant to have its own structure, because it was meant to supply the charismatic dimension of the Church. But because the hierarchical dimension did not embrace it, it had to create its own structures, because you have to have a structure to hold the grace. But in creating the structure you dampen the grace. So it's a kind of catch twenty-two situation; it's a bit like an anarchist society that's got a president and a committee so that they can get the union funds. It's a sort of contradiction in itself, you know? But... so I guess you muddle along, you know, so I think it's very difficult because you can't control the Holy Spirit, you can't make the Holy Spirit do what you want to do, and if you work harder that the Holy Spirit will kind of, be stronger, because it is a grace, and it's kind of ...and I think it is one of the catch twenty-two situations of the CR is that because it is such a free grace...and so, you know, what is it? It is the grace of the Holy Spirit.

So, in a sense to me, it's the grace to bring your faith alive, but it is just alerting people to the fact that that grace is around, and you don't have to join anything, really, it's just that by joining something you perhaps meet other people who are fervent in their faith, and that will help you to keep your own faith alive.

But, ... for example, I think in the UK, they did make a definite choice... because in some countries they have made the CR sort of 'grace', and the movement, one. Whereas I think in England, what they did is, they sort of de-centralised, and they... it...so...the NSC doesn't really control the CR in this country. They are just a group of leaders from perhaps different streams or

communities who come together to sort of discuss things, and you know... as the Spirit leads people to do something, you know, people just do it. They don't have to sort of check it out with the NSC that it's OK. Whereas, say, in some countries like Italy people get thrown out of CR if they don't toe the line with the leadership.

Now... but difficulty in this, is that there isn't the same unity in England, and the same strength, because there are lots of different groups and you know, different theologies and different people, and there's no standard as such.

Int: How significant do you think the teaching of the Second Vatican Council has been in either providing the ground for interpreting charismatic experience or promoting it?

Bernadette: Well, yeah, I think it's obviously provided the ground because there's obviously that very famous debate between, who was it? Cardinal Ruffini and Cardinal Suenens, on whether it was for now or not.

So, if for example, I think in the Baptist church, because they said the charisms were just there for the early church, so when people started manifesting the charisms it was considered not of God, and people had to choose between... you know... hence the leadership called their hierarchical charism the charismatic thing. Whereas before the CR broke out it was there in the teaching of the Church that it was kosher, so I think that was very helpful.

I don't think...Vatican II particularly promoted it, because I think it was just the teaching which was referred to, and that you know, subsequent popes have promoted the laity and things like that, but I don't think that Vatican II has promoted CR as such, it sort of laid the foundations.

Int: Although recognised by the Church as a lay movement from the earliest years the CR has involved priests and religious. How useful do you think this label, or has it been a problem?

Bernadette: I don't think...erm...I don't think the lay factor... because...as you say, CR has got priests, religious and lay people... I mean, lay people involved in it. It's not just a lay movement with nothing for priests and nuns to do. So, erm, no, I don't think the lay factor has been a problem as such, I think, erm that the problem has been the outward manifestation of CR has been the problem for people; one of the problems for people to accept it.

Int: What difference do you think charismatic experience through CR has made to the life of the Church and or society?

Bernadette: Well, I remember some years ago, when we were doing some reflection on it, and Bishop Ambrose Griffiths asked the bishops what they felt about CR, and most of them thought that it hadn't done anything. Except for two bishops, one was the Bishop of Brentwood, and I think the other one was the bishop of Clifton, who knew people involved in CR, and the bishops who thought CR hadn't really done much, most of their experience of CR tended to be they might have said a Mass for a charismatic event, but that was really all.

And the bishop of Brentwood, said that he saw... he thought CR had done a lot, because wherever he went in his diocese, cos he saw charismatics doing things, but they didn't do it necessarily in the name of charismatic renewal. And I think that that is one of the...that the CR basically renews the individual, who then is empowered and wants to serve Christ and serve the Church and because there is not the same structure in CR as there are in the other lay movements, and there isn't the same formalised teaching and things, that people in CR who have been brought alive in their faith, tend actually to be more in the parish because that is the opportunity to serve in the Church or, you know...

And I think... or they go into Pro Life work, or justice and peace work, or whatever it is, that their personal circumstances, character or gifts lead them to, they go into that. But they don't do it under the CR banner, you know, they do it as the Pro Life movement or you know, eucharistic minister; they don't say 'I'm a charismatic Eucharistic minister', they are just a Eucharistic minister.

I know we did do erm...probably about fifteen years ago...we actually in - we sent out questionnaires to people to find out a bit – this would be - readers – so this actually is a little bit of proper data – and we got ...we sent out about four thousand questionnaires, and we got back a thousand, and of those thousand, fifty per cent, so that would be five hundred were Eucharistic ministers in their parish. Five hundred were readers in their parish, something like a hundred and thirty four were perhaps involved in social issues or something like that. It was quite incredible the amount of people... and youth workers, you know something like thirty seven school chaplains or youth workers and that it was very clear from this that they were incredibly involved in their parish and in the Church.

And because, you know, people always accuse that charismatics don't do anything, and I thought, that this is the proof that they are the backbone of the parish. But they weren't doing it in the name of CR. So people would say, 'Oh, CR has died.' But in a sense it had brought people alive in their faith who were now serving in the Church. So they didn't then have time, perhaps, to go to the charismatic prayer group in the same way as before.

Int: The goal for CR is for a charismatically renewed Church, how would you see a charismatically renewed Church? – its key features, practices structures?

Bernadette: Well, I mean, for example one of the things I find quite interesting is among the younger generation – among the twenties and thirties –that they have much more of a sense of Catholic identity of which charism is just part. So they would sing charismatic songs, they would pray for healing, they would do adoration of the Blessed Sacrament, they would pray the Rosary, they would be demonstrating outside Pro Life things. They wouldn't even kind of consider... they wouldn't consider themselves charismatic, but yet they would be using quite a few of the charisms. And particularly in the area of ministry that would be quite normal to them. And you know, but they would see themselves as Catholic, and perhaps very pro the pope, and quite traditional you know in some ways, but charismatic in other ways.

And I don't think that you can have charismatic structures as such because that's the whole point...it's the charismatic *dimension*, so you can't really have charismatic structures it's, because CR is to bring peoples' faith alive to be a follower of Jesus Christ, and it's not something that you are part of, it's to become a disciple of Christ. And I think the goal is that we all become disciples of Christ and do what God wants us to do depending on our particular vocation or charism. And I think the problem is more that the Church has been too institutional and too clerical and too...because it's been very legalistic; the way I see it... before the Church...pre Vatican II the Church was very, very legalistic, and so you had this very strong structure, and so it looked quite good. When Vatican II came, that... they took away a lot of the structures, because they felt that people should be free, you know, so, you should come to Mass on a Sunday because you love God, not because you are frightened that you're gonna go to hell, or that you're, you know, or social stigma.

But when they took away the rules, they realised there was no faith. You know, and that people fell away because... they weren't disciples. Because if you were a disciple and you take away the rules, it doesn't matter, because you are a disciple. And I think that the CR has helped to bring alive peoples' faith and encourage them to be disciples. But maybe in the Church there haven't been the avenues to help encourage people to be disciples, that adult formation for Catholics is pretty minimal. In a parish situation you know, the priest is like, ten minutes on a Sunday, you know, and he has so many other things to do that hasn't really got enough time, probably, for his own spiritual formation, and to really, you know, inspire people, and things.

So, as I said, I don't quite know... with CR as such, I mean that...the CR movement, I suppose has continued to exist as a movement because it's to keep talking about the Spirit, to keep talking about this idea that what is possible, what the call is. So you need some people to continue to keep doing that, that... in a way then people go to find their place in the Church, you know, because you can't keep at the first level always. Because I know myself that before I had my charismatic...before I was baptised in the Holy Spirit, I never read any spiritual books, I had no interest in it. I went to Mass on a Sunday, was a good person, and then when my faith became alive and I realised that I was a disciple of Jesus Christ, God became really fascinating, and spiritual books became fascinating and I identified with the classic...you know, with Teresa of Avila and people like that.

So it wasn't like, you know, something *new*, it's just something that's always been there in the Church, but it's more democratising the spiritual life for lay people. It's not just special people... it's for everybody and we need that if we are going to reach other people.

Int: Some of the practices of CR are not very attractive to other Catholics, like for example, praying in tongues publicly, raising hands in worship, styles of music that are used to lead praise, to name a few. Could you imagine CR changing some of these features? Do you think it should?

Bernadette: I don't know, I think it's like, *why* do people raise their hands in prayer? You know? I don't think it's a good idea to change things to be socially acceptable, because I think to some extent that's happened anyway. I don't think it's necessarily for the good, because you know, it's quite hard to be a Christian in our culture and if you...it's good practice to be prepared to be different (laughs) to proclaim, in a way.

But equally I think it is difficult because, for example, say, raising your hands in the air; if you don't feel like it, raising your hands in the air is a terrible thing to have to do. Do you know what I mean? So if say, you're somebody and you go to a charismatic thing and everyone has got their hands in the air, if you don't have your hands in the air you feel a bit out of it, but equally you don't want to put your hands in the air if it's not inside you. You know?

Erm, so I don't quite know what the solution is, but I don't think that everybody should put their hands down just so some random person comes in and they don't feel...because in a way, if you come in and people are behaving like that you kind of have to...you are struck by it. You know, aren't you? When people are all praying in tongues, you say, well what is this? I mean, these people are being...I remember David Payne was converted by tongues; he went into the prayer meeting and it was all middle-aged ladies, and he didn't like the music very much, but you know... People might go to a Latin Mass and they might not like it and...Do you know what I mean? So I think that it's not...I think that each person should be *true* to what they feel God is saying, and God uses many different ways. And there's different horses for courses, you know, but I don't think they should change it.

I mean I suppose like, depending on the context, I wouldn't tell everybody that I was in Catholic CR. But it might be because they wouldn't understand what it is, but sometimes I would. Do you know what I mean? So it's sort of...

I don't think it should because as I said, the reason it is like it is, is because the Holy Spirit touched people and led them to behave in that way, and... But equally you can't... because sometimes they say, 'Oh, we've got to kind of, er, you know, bring back the praise.' And sort of... I think you can't artificially make it happen either, you know 'Come on everybody, and raise your hands in the air!' You know, and it's sort of that's the whole point of people raising their hands in the air, it's because it's the Spirit that's leading them to raise their hands in the air, and maybe at other times he might not be leading them to, and so it's not just a sign of that everybody is full of faith just because they've put their hands in the air.

End.

Testimony 3 - Paul

Int: How many years have you been involved with CR?

Paul: First experience of CR would have been between 1976 and 1977, er, so, thirty, over thirty years.

Int: Do you have charismatic gifts?

Paul: Er, yes, I exercise a healing ministry and I have the gift of tongues. They would be the main gifts that I utilise.

Int: How would you say you use them?

Paul: Er, well the ministry of healing which came to me as a bit of a shock; when I was ordained a deacon I was quite ill at the time, with spinal problems. And I went on a retreat that Sr Briege McKenna was giving to the clergy of the diocese. And when I went to see her she told me to pray for two things, an increase in the ministry of healing and for the ministry of preaching.

Now I remember saying to her that I understand the ministry of preaching; I was just being ordained a deacon, but I am not sure about the ministry of healing. And she said, 'I didn't come here for a debate. Go away and pray.'

And so ever since then, with ebbs and flows, I have tried to utilise that gift, and currently, I have trained a team of people in our three parishes here, mainly based on our community but with others included, and we have a time of healing every other week after one of our Masses. So at the end of Mass we invite people to come forward for the laying on of hands by myself and the laity.

Int: So that has been running for how many years now?

Paul: It's now been running for, er, we're coming up for the second year.

Int: OK, and with fairly good uptake?

Paul: Reasonable, I suppose anything up to half a dozen people come. I used to run a healing service every month, years ago. But what I found was it was exactly the same people who came each month, and I then stopped that. And, but now we do find that it is different people coming, all the time as well. So, different people as they feel moved at the end of Mass are coming forward.

We did a training course; we put in a couple of people who are experienced in the healing ministry, as the launch for this. Many people were shocked by that, by people falling to the floor as they were prayed over etc. and so the parish priest who has been relatively supportive, but does have worry from past experiences of CR asked us to wait until the final hymn had finished, and that people had left the church before we started, so that other people couldn't spectate and be upset by it. So that's the way it works, and we're working along with that, and that's fine.

Int: You used the word 'ministry' attached to the exercising of the healing gift. What do you understand by the use of that word, 'ministry' and how does it relate to your use of the charisms?

Paul: Er, I think we see it, we would use the word ministry in the sense that we'd trained people, to do this, we'd ask for a commitment from them, and to be regular in that. We'd asked them to pray and fast when it's happening and before it's happened. So we see it, we use the term ministry like, I suppose in the sense that it's something they feel they have been called forward to do, they've taken on training and they do it in the name of the Church.

Int: Thank you. How would you describe charismatic experience?

Paul: Whew! Well for us, I suppose when I first came into renewal, we had...it was shortly after we'd got married. And I had always been involved with the church predominantly because I was very involved with youth work. And that meant I had to organise youth Masses and attend youth Masses; and in my late teens I launched the - as a national gathering for young people to come together, because I had always found the Church quite lacking.

And when I entered the experience of the prayer group in CR, my life changed quite dramatically in the sense that suddenly prayer meant a lot more to me. And I have to be honest, that until that point when I wife said, 'Can we pray together?', I was, you know, prayer is very personal... we should.. really, all I was saying is, if we are not doing it together, you don't know that I am not doing it, so, that's fine. So that led us into a change of our family life, we started to pray together. We started to go to lots of days of renewal, which we found very upbuilding and feeding, and gave a real sense of life and of mission to our faith. And over a period of time, probably..., I don't know, five, ten years, though not as long as that, we felt drawn to live a far more in tune

with what the Acts of the Apostles is telling us to be in community with others. And we started to lay the seeds for that.

Int: So, in part you have answered the following question, but I'll put it anyway to see if you wish to enlarge – you have been a founder and member of the ' – ' Community for many years, as well as being a serving deacon. Could you describe how these contexts have shaped your experience of charisms both personally and in practice.

Paul: I became a ...we formed the ' – ' Community before I became a Deacon. We invited people to join us in community when we were living at - . And that's where we really felt drawn to it, and they declined. They had older children and we had very young children, and they thought we would be taking on too much responsibility with them. We then moved down to ' – ' and to an area where we didn't know anybody, and within six months we found we were in community with a Catholic priest and another Catholic couple. And that happened fairly quickly, and that was a good teaching for us that you don't choose the people to be in community: God brings the people. But then within about a year of that happening – and that was endorsed and supported by the Bishop of (Brentwood) - he was very supportive to us in forming that lay com... and called us a lay community. Within eighteen months we moved down to ' – ' and gradually the other members of community moved or went abroad, some went to London. So the community continued to develop in this area. And we've always been a small community: never more than about ten covenant committed members. We have associates round of about the same number again.

Ahmmm, when I became ordained in the ministry, I think it just meant that I was able to ... that perhaps what we had been doing in the renewal became a little bit more acceptable to people, because I had been ordained. And I have to say that that was one of the things that I felt in that calling to be a Deacon influenced me, that it was very difficult to have *any* influence whatsoever as a layperson. The normal response you got every time you asked to do anything was 'Well, does Father want it?' And I knew where I was, Father didn't want it. Er, and er he never said no to me because he always spoke against it to everybody else, and so, I hoped now, I suppose in reality it did change things, not dramatically until we had a change of priest, but we were able to be faithful, and I think it gave... it prepared me for that ministry to say that I don't have to be a Deacon purely of the altar and in the Church; I was able to fulfil

what I saw was the ministry of the Deacon in the outside world, because I had the support of that community... And we were very ecumenical in outlook and so, in the early days I did far more preaching in other churches rather than the Catholic church, by invitation, and so in many ways it was a real building of my foundations.

Int: When you said 'in the world' and you went on to say 'ecumenical', do you mean beyond ecumenical and ecclesial boundaries? You said 'world'...

Paul: Well, obviously, as a Deacon, the ministry is in the world of work. However, partly, and many people used to say to me, 'How do you manage to be a part-time Deacon, and work?' And I used to have to say, I am not a part-time Deacon, I'm full-time. 'Oh, no you work'. I said yes, but my diaconate is in my place of work, in my ministry in the Church and in my family. And I don't separate it out, I am just doing different things. And so, I always tried... and I think where I worked everybody knew...after I had been ordained that I was a minister. And how do I know that? Well, when we would be in meetings you know, people would start to swear or whatever, and then would turn to me and say, 'Oh, I'm sorry!' (Laughs) You know it was interesting that mark of respect...that they put upon themselves that they didn't expect me to be happy with that language, but I never had to say anything to them about it.

Int: Interesting, thank you. I am quoting now from the ICCRS book: 'As an organised movement with its own structures and patterns of initiation and formation, the Charismatic Renewal is one ecclesial movement among many...But baptism in the Spirit is for all the baptised insofar as it is coming alive of sacramental baptism and confirmation.' (Quoted from the new ICCRS book 'Baptism in the Holy Spirit', p.74) How do you see the tensions arising from this reality being played out within the Church (local and/or universal) and do you see any resolution?

Paul: That's a very difficult question: now I think, er, when I first came into CR back in the 70's in the North of England particularly anyway, it was quite big. There were lots of big events and conferences to attend. And then we have gone through a decade of two where all of that seems to have closed down. And I would say that would seem to be coming back into a phase when new life has been breathed into it. And here we have local days in ' - ' , ' - ' etc.

I have to say that I attend very few of those events these days. Not that I have anything against them at all, it is just that I don't have the time. And I don't feel

the need to have to go, er, for any hype or anything else. I feel that the charismatic experience and gifts have so impacted on my life that I look on my faith in a different way.

What we have done of course, is we have joined the European network of communities which is ecumenical though predominantly Roman Catholic. Er, and I do attend that every year, and I am on the council of that, of the European network. And I find that, er, is sufficient not only to continue to motivate and build me, but helps me in teaching as well. There's a good... teaching comes from that...not only teaches about our faith but in particular the leaders of community as to how we *should* lead communities to make sure that it's not run by just one person, but it is about a true sharing of those gifts within...

Erm, the tension, the Church.. I think so many people as soon as you mention charismatic, all they can think of is things like tongues and strange sort of people. So there is that tension. And many people just are not open to that experience. Can people be charismatic without that? I, I think yes. I think if people's *faith* is *really* coming to the... is alive and active; to me that's what's important. And that is a baptism in the Spirit, whether they have all those other external gifts or not.

I do recall in the early days when people stopped coming to the prayer meeting. I suppose I am talking about maybe, ten, eight or ten years after we got involved, I used to say, actually that is not a sign that the renewal is dying. That is a sign, actually, that it is working because those people who have stopped coming have actually become very committed in things like justice and peace, and things like that. And so their lives had changed. Their faith was having a real impact on them. Some of those who just continued to go to the prayer meetings, who weren't seeing themselves being there because it was an outreach ministry to bring others into that experience, actually they were just living on the mountain top. And it hadn't really changed their life.

So, I think that's where I would make the distinction; if people have been through the experience of baptism in Spirit and the CR, many of them will be changed for *life*, and they don't necessarily have to carry on in that...extrovert manner, if you like, of doing things. I don't know whether...if that makes sense...

Int: No, I can hear that, yes...

Paul: But there is a tension... er, will there always be? Yes, I think there will. It's interesting, Pope Francis who, you know, when he became pope, they said of course he was anti CR, and the steps he had taken in Argentina. But actually, he now confirms that he changed his mind, and he was the leader of the CR in Argentina. And I think with him as Pope we are going to see perhaps, a better revival with people coming forward and having more confidence that it is accepted in the heart.

Int: How significant do you think the teaching of the Second Vatican Council has been in either providing the ground for interpreting charismatic experience or promoting it?

Paul: I think probably the Second Vatican Council er,has been wholly responsible for the development of CR...and I think those who became involved in it had seen in those documents that the Church really was going to change. Of course the sad thing is, is when you really look at it, very little has changed in the depth of what those documents were calling for.

We have just seen a change in liturgy which was the most obvious, but in all the things it was calling for the involvement of the people of...in the Church, to take responsibility for themselves, there has been very little of that. In my own mind, and I know many people have said, well, huge things have happened... and they have. But when you think that now we're fifty years' on, er, and we still haven't touched parts of it: the role of the laity, in the...I suppose in the government of the Church in the sense that if we're all part of the baptised, should we not all be part of discerning where we are going? And that clearly isn't happening at all.

I am so encouraged by Pope Francis at the moment, because every day he opens his mouth there is a breath of excitement: 'Gosh, this is what Vatican II was about!' So, Pope Benedict was a fantastic guy in the teachings he gave, but the impression that came across was that he was closing down a bit of Vatican II, and now we have a re-opening, with a different emphasis completely, and I think that is good.

What I do see in the Church of course is there will be the tension because those who were, er, more at home with the Tridentine rite and with things like that, and dress in lace with all the finery, and wearing maniples, er, of course, they're saying that this Pope is the worst we have ever seen.

So, there's that tension already arising from a traditionalist sect within the Church, perhaps, not a sect, but an element of the Church, to the general apathetic group who're not too clear what Vatican II was about anyway, but enjoy that fact that we're in English. And, you know, and I suppose the language was better, I am not so sure it is now; I am not terribly in favour of all the linguistic changes we've got...er, yeah, I think it's had a lot to do.. and I think that's where I see CR is hinging, all the things that come out of the gifts and everything else, it goes back to those documents.

Int: Although recognised by the Church as a lay movement, CR has from its earliest days included priests and religious. Do you see the label 'lay movement' as helpful or an impediment to the incorporation of CR into the wider Church? Or neither of those?

Paul: I am not sure I see it necessarily as an impediment. I like the idea it is a movement, it is not an organisation. By virtue of the fact that it has had priests, religious and laity involved throughout..., we are a lay community but we now have three deacons in our community, three ordained men. All have had... who became ordained after coming into community. So, it was that experience of community that changed and so they stay with us. If we had married priests we would no doubt have married priests within our community by now.

So I am not so sure that it really is an impediment, I think, there is nothing to stop priests, bishops – and there are bishops who have been involved – and I don't see that there's any reason that they can't be. I don't know that it needs to be called a lay movement. I think that ideally it should be a movement within the Church; it's not specifically lay at all. I suppose the only difference is, if it is a lay movement, it does mean it's one way of bringing laity to the fore in the running and developing of it. Whereas if it was just a movement we might go back to the days when they say well everything must be headed by a cleric. You know, so...you know...

Int: Acknowledgement...

Paul: Yeah, by calling it a lay movement acknowledges actually that lay people are going to be right at the fore of developing this, and that may be helpful, at the current time in the Church...

Int: What difference do you think charismatic experience, through CR, has made to the life of the Church or society? In this country or elsewhere.

Paul: Well, I think I suppose I can only see it from my own experience, and I wouldn't have made a covenant commitment to community had it not been for my experience of CR. Er, and in this country it seems quite difficult to develop lay communities as real covenant communities. Er, difficult in the sense that it is seen as something very alien to the people. Er, the people in the Church understand religious communities, understand priesthood, and all their focus is to support those; they see no relevance to supporting a lay community. They just think that it's odd.

Int: You use the expression 'covenant community'. What do you mean by 'covenant'?

Paul: By covenant we make a real commitment, so we have to tithe into the community, er we commit for a period of time. All bar two of our members are life members, er, make that commitment for life. So, we've taken the undertaking before.. in the Church to do that, and we renew those undertakings each year. Er, and in return – a covenant of course is two way – we are therefore as a community committed to each other in supporting and helping in any way we can. Er, and so that, after, I don't know, it was ten years before we developed our rule, because we wanted to get a better understanding of where the Lord was leading us, er, it was probably at least twenty years before we established that within the Canon Law in the Catholic Church. So we're a little complex in that we have an ecumenical community, called ' - Christian Community', and sitting underneath that we have the ' - Catholic Fellowship'.

At the moment because all our members are Catholic we're all members of both, but it means you have to join the ecumenical community to become a member of the Catholic fellowship, and that is to keep our emphasis that we're ecumenical in outlook, and we welcome people of other denominations to join us. Er, and they do as associates but we've never...they've never made a real commitment to become members. But even from the associates that join us, er, there's a real leap to making that commitment to being a covenant member where you have to tithe – we only ask for a two percent of income – er, money is a real barrier in our society, a real test whether people are prepared to give. Yeah, but in the Church I think it's seen as, just being a bit odd.

Int: Just incidentally, you make this commitment, and there's tithing: is there any residency?

Paul: There doesn't have to be, there has been. There isn't at the moment. And that was probably the most painful time in our community, when we had a residency, where my family and another family lived. And I have to say, even having journeyed and prepared for two years, it was a disaster from day one. And, you know, looking just why, and I just wonder if it was a mental instability that we just weren't aware of at the time; I don't know...but it was so, so difficult, so I think my wife, she would say she would never go back into that experience. So all our community live in their own homes. But, since we came into community, we had always had individuals living with us, even though they weren't covenant members of community, so that had gone on for years. Our outreach work to the homeless etc had begun with a homeless person coming to live with us. And now, although we don't have people living with us in community, we have guests who have nothing to do with faith at all necessarily, living here as a guest house, so, we've always got people around us. And I think it was the renewal that brought us into that understanding that whatever we had, we had to share in some way. That came out of the renewal, and it's been a real sacrifice to do it, it's not been easy, living that life for twenty four seven, you're sharing with everybody else, it's something we have to keep working through...

Int: Thank you. The goal of CR is for a charismatically renewed Church; how would you see a charismatically renewed Church, its key features, practices, structures etc?

Paul: I think it would be a Church where the majority of the congregation came not out of fear, I say 'out of fear' because I think there are some people who come to Church out of fear that if I don't come maybe I'll go to hell. I had a meeting (I'm responsible for the strategy in our deanery) at this time, and so I had a meeting with, er, a group of laity about how we would start to pastorally support people in our area. And as soon as you mention going and knocking on the door, even of a parishioner, people recoil, you know. And so I said to them... and they said they wouldn't know what to talk about, and so I said, why are you a Catholic? And one chap said, 'Well, I suppose if I'm honest, it's the insurance policy. If I come, it doesn't do me any harm, and it all seems good, and if what we are taught is true, then that's great. If there is no such thing as God, I have done no harm to myself because I have lived a good life, and people have been supportive. So it really is that insurance policy, because if I don't cover that God is there, then I don't get to heaven.'

And d'you know, these were all fairly involved people in the Church and one by one as we went round they said, 'Yeah, that's the same for me.' And I really have been amazed, because these were people who I would say are quite committed.

So what would a charismatically renewed Church look like? Well, people would be there because they have faith, they believe in the Gospel and they're living the Gospel, and I think we would see it being a Church that's made up not just of a Sunday congregation or a weekday Mass, but we'd see it made up of local communities from pastoral areas meeting during the week to reflect on their life and the Bible, and our liturgy on a Sunday would be real a celebration of all those communities coming together to pray.

That would be my vision of a charismatically renewed Church. Not that everybody has to be demonstrating the gift of tongues or anything else. But they would be living faithful lives, accepting that we're all sinners, seeking for renewal in their own life, so that they could serve at the heart of the Church.

And so CR would look slightly different I think, it wouldn't be focused purely on big praise meetings and healing ministry and everything else. Er, the Church should be... it should be a normal way of life.

I see that in some churches...and not necessarily even in the Catholic Church, that I know, in some of the Anglican churches, where everybody...and the Community churches where they're all in little house groups really living a real commitment. And they don't have to talk about...but I suppose they do tithe, but they tithe just straight to the church because that's the ministry.

Now we're trying to serve er, something like twelve hundred practising Catholics here with one priest. You go to the Community churches and they have a staff of three or four to serve fifty people in their lives. We have just such a different model; we're delivering sacraments but we're not actually able to really do the pastoral work that's called for in people's lives.

Int: Finally, some of the practices of charismatic renewal are not attractive to many Catholics; for example, praying in tongues publicly, raising hands in worship, styles of music used to lead praise, to name a few: Could you imagine CR changing some of these features? Do you think it should?

Paul: Er, all I can say is, those things were probably important in my own experience of coming into renewal. Er, on the one hand there was an element

of fear at the beginning. But actually you have to take a step sometimes, to overcome these things, to really experience. And once you've experienced some of these things, actually it becomes a freeing, a freedom.

Er, so if they were never there and we just tries to change it, I think we might just end up where we are today in the general Church, in this country anyway, undemonstrative, quite..er, keeping ourselves to ourselves. Now that's different of course if you go to South America, to Africa. The impression that I get is that they're charismatic without even knowing the word probably, 'charismatic', you know, that their faith you can see it exudes from them. And when they come to prayer, come to Mass, you know, it's all around them.

I went to South Africa when the priest when the priest who was in our community, he moved and transferred to South Africa. And we went to one of the areas outside, where people were living you know, in the slums, in ghettos. And we went into the church and we had our eldest son, no, our youngest son, and he was seven years old at the time, and white, blonde hair. We were the only white's – and the priest, everybody else, you see was black. And er, it was good for him, because he *really* felt out of it. They all wanted him to have a photograph with them –

Int: The priest?

Paul: No, no..

Int: Your son?

Paul: With all the kids there; they all wanted him in the photograph; it was this blonde haired, blue-eyed white child... he felt totally out of it because he was different, which I think for him growing up always helped him to understand how they feel in our culture here.

But the real memory I have of this was that the singing was fantastic. There was no musical accompaniment at all, just singing. But there was, what you would call, one of the big black mammas, with a baby in her arms, and she obviously was not happy that this was good enough for the guests who were there. So she handed the child to the person who was next to her, and she hit the bench with her hand with such a crack; and we jumped, because we were right behind her. And the music, the singing just suddenly lifted. It was un... you would have thought the roof would come off the place. And you know, that's just their natural expression of faith.

We seldom see... ours is controlled, so, if people become free, and we are no longer constrained and controlled by what we think is the right thing to do, then I think all these other things could disappear. But I suspect that's the only way to really see people totally renewed and freed because they are not constrained by what people think about them.

Now that can be difficult sometimes for... so it may not always be in the heart of our Church, but I think there will always be a place. And I think we have to be sensitive, when we are in the Church as to what we do.

Er, but when exercise our ministry of healing, we do pray in tongues with the person, and I don't think that anybody has ever said to us, 'What was that?' or 'What were you doing?' And they are not people in renewal who come to us. We just doing it quietly, we don't make an issue of it. Sometimes people to fall to the floor when they're prayed with; most times they don't. Very often we'll ask people to sit down so that doesn't happen, and therefore it's not causing any alarm to other people. Because what we want is people to come and believe that they can be healed, not to be put off by the sights around.

So it's horses for courses; perhaps it depends where you are and what you're doing.

End.

Testimony 4 - Andy

Int: - , How many years have you been involved with CR?

Andy: Twenty seven, I think. No, hold on a second, I'm trying to work it out: so it was 1985, ...eighty five to now? that's....

Int: That's, erm, twenty seven.

Andy: Yeah, twenty seven...

Int: And do you have charismatic gifts, and if so, how are they used?

Andy: Yeah, (laughs) I do. I speak in tongues, which I try to do every day, because the archbishop of Canterbury prays in tongues for ten minutes every day, and I reckon if he needs to pray to pray in tongues for ten minutes every day then I should do the same.

So I speak in tongues privately, in my prayer, and then I would corporately use that gift in charismatic prayer group, I get words of knowledge when I am praying with people pictures or sense of things which I then am able to share, when I am saying a prayer with somebody.

I have been known to have a prophetic sense at a prayer meeting. Er, I pray for healing, once in a blue moon the charismatic gift of faith will come over me so I'd have a boldness whilst doing that. And I'd hope to have miracles happen, but I haven't quite seen that yet.

Int: And the prophetic...words for people in prayer?

Andy: Yes, I guess words of knowledge I guess would come under the prophetic wouldn't they, so that would be individual senses of things, but then in a corporate setting, what the Lord might be saying to that group of people, during that prayer service.

Int: Could you say something about the beginnings of your charismatic experience, how that started for you?

Andy: Yeah, the old Irish ladies, who I've made famous all around the world. I was... I went off the rails... I was Catholic, left Church at fourteen, became...got addicted to drugs, etc, and at twenty five heard the Gospel preached by a Hell's Angel from America. Gave my heart to God, as it were, brought myself back to God, back to faith, but still addicted to drugs and in

quite a pickle; and was recommended that I go and experience the Holy Spirit, which I knew very little about, with my good Catholic education.

So I was sent off to a Life in the Spirit Seminar, you know, little Catholic parish near where my parents lived, and on the 18th of February, 1985, those lovely old Irish ladies who were running that group (they weren't all Irish, and they weren't all ladies, but it felt like it), with their knees knocking, dared to pray over me and my friend who had come to this meeting, and as they prayed and as I prayed the Holy Spirit who was in me since my Baptism, and my Confirmation was released. That is the way that I would understand what happened to me. Erm, I spoke in tongues spontaneously as they did that, I came off drugs miraculously, other 'stuff' that had been messing me up was broken in my life, and it all started from there.

Int: Would you describe the work you do as ministry? And if so, what do you understand by this word, and how does it relate to your experience of charisms?

Andy: Er, don't know...is '–' a ministry?

Int: Yeah,...or the work you do in '–', would you describe as a ministry; and how does that work you do relate to your use of charisms?

(Deleted answer)

So, 1996 the CCR NSC under Bishop Ambrose Griffiths, with Bishop Ambrose Griffiths, who was the episcopal link were meeting up near Manchester to discern the future. And they felt prophetically the Lord speak to them, that they needed to not just serve the charismatic movement but to actually serve the churches in a different way. And as a result of that it was decided that they would set up an evangelisation centre. So, a kind of new branch, as it were, so the Good News office is the traditional Catholic Renewal branch, and then...so a new branch to serve the parishes in the area of evangelisation.

So I was then employed to run that. But it... it was not 'in-your-face CR' it was bringing the fruit of the CR to the parishes in an area that they needed help, in evangelisation.

Int: And just out of interest, sorry to interject, but with the promotion of the New Evangelisation currently is your office engaged in that form, formally, through the Church?

Andy: Erm, not really, we still link in through the CR, so Archbishop Keven MacDonald is our episcopal link, we're more....we're seen by the bishops as a service to the Church. Welcomed by all the diocese now, which is quite amazing. So we serve the parishes, we serve the Church, producing resources to help people to evangelise.

Int: And the engagement of your charisms...

Andy: We make DVDs for the parishes and schools and we do parish missions; so those are the two things that we do. And I would see that both of those works are done out of my 'charismaticness', so I would pray in tongues before I produce a DVD, whilst we're in production I would pray in tongues before I put together a talk for a parish mission. I would be open to the charisms whilst ministering in a parish; in a way that would be sensitive that wouldn't cause people any problems. But certainly I would seek to be charismatically aware as I'm doing my mission work.

Int: I suppose that we've covered a lot of that ground for the next question: You have been one of the founders of the '—' community, and you have for a quite a few years now run the '—' the charity you just referred to . But you have already described how these contexts have shaped your experience of charisms so maybe we'll just move on to the next question.

This is a quote from the new ICCRS book that came out on Baptism in the Holy Spirit, and it reads as follows: 'As an organised movement with its own structures and patterns of initiation and formation , the CR is one ecclesial movement among many, but Baptism in the Spirit is for all the baptised insofar as it is coming alive of sacramental baptism and confirmation.

How do you see the tensions arising between these realities being played out within the Church? Either local or universal, and do you see any resolution, if there is a tension there? So, the idea of movement and of an ecclesial reality...

Andy: Yeah, I think that, from my limited perspective, it seems like at the top things are coming together. I was in St Peter's when John Paul II said that the charismatic dimension and the institutional dimension are co-essential.

Int: Was that the Pentecost...

Andy: Yeah, the '98 Pentecost ..the eve of Pentecost '98, yeah, and it was reported after that that certain theologians, I can't remember who they were,

were saying that that was going to be one of the *greatest* statements of our century, but as far the development of understanding of what Church is, and what it looks like, so, it was great to be there. He also, I think that it was also at the same meeting that he prophesied that a new springtime was coming to the Church and the world, I think it was the first time that he made that prophecy which he then prophesied wherever he went. And we are still waiting for that prophecy to come to pass...it feels like winter, still! Er...

Where am I going? Er, so it feels like that at the top somehow, and certainly with Pope Francis, from what I understand, you know, there really is a coming together of these two things. Down at the ground level it hasn't quite filtered through yet, it feels like to me.

I think there is a lot less fear of the CR than there used to be, but I think that is because the CR isn't really doing much, so it doesn't cause a lot of concern, people think it's kind of dead and buried, and the thing that was a worry in the eighties, that now isn't such a worry.

So, I don't know if I am going down the right road for you, baptism in the Holy Spirit happening outside of the CR, is what the book said, I don't know, it's always a big question; do you have to be baptised in the Holy Spirit to move in the charisms? do you have to be in the CR to be baptised in the Holy Spirit? are questions which I kick around a fair bit with my wife.

For instance, Fr Alan Fudge who is a great hero of ours who was a Neo-Catechumenate priest in London, who died two years ago: best preacher in the country, fantastic, oozing the Holy Spirit, but he would not have said that he had been baptised in the Holy Spirit. He wouldn't say that he was open to the charisms in the way that we would understand in the Renewal. Yet, he moved in the charisms, remarkably. So how did that happen to him? Where did that happen? And if we got our hands on him and prayed over him at a Life in the Spirit Seminar, would more have happened for him? You know, would it have even turbo-charged his remarkable ministry? I kind of think it would, but that is a kind of controversial thing to say. I mean, who am I to say that there is more?

I don't know, it's still a bit of a mystery to me, of Baptism in the Spirit and where it fits into the Church outside of the Renewal. The only other thing to just throw in with my confusion, because I do wrestle with these things, is in the liturgy, I think, reading Corinthians, when Paul talks about the Mass, the

liturgy, the last supper, which I think is in 11, and then in 12 he deals with charismatic gifts.

There were no chapters when he wrote that, and in my understanding, he flowed from liturgy into gifts, seamlessly, and in his mind would have been expecting for charismatic gifts to be involved in the liturgy. And what we have done is we have separated those two as two very distinct chapters, scripturally and in practice, so the charismatic... so the use of charismatic gifts is shoved off onto a Wednesday night prayer meeting if you are *lucky*, in the hall, and the liturgy is being protected from any whiff of anything charismatic happening.

And I think there lies the problem, and I think eleven and twelve need to be reunited. That would be my PhD if I ever did one - and I couldn't!

Int: My next question: How significant do you think the teaching of the Second Vatican Council has been in either providing the ground for interpreting charismatic experience, or in promoting it?

Andy: I think, it was a close thing, Cardinal Suenens, thank God for Cardinal Suenens; so it's in, but it feels that it just slipped in through the back door before the gate went down. So, charismatic gifts are mentioned a couple of times, aren't they? I think the gift of tongues is mentioned once, in there...so it's in.

So a parish priest who is anti-CR, you know, he can't be, because of Vatican II and then later documents obviously beefing it up. But it wasn't widely or wildly embraced in Vatican II, is the feeling I get, which is a shame; so we need Vatican III!

Int: Although recognised by the Church as a lay movement, CR has from its earliest days included priests and religious: do you see the label 'lay movement' as helpful, or as an impediment to the incorporation of CR into the wider Church, or neither?

Andy: Yeah, are we seen as a lay movement? Is that what we are? I guess we are.

Int: It's not so much a label as a de facto, that the Council for the Laity is overseeing it, although now actually Francis has recently created the Sacred Congregation for the Laity, so no doubt they will oversee it, but that label remains.

Andy: Yeah, I had not really thought about this, it must be a bit difficult for priests, and religious who are involved, but it may cause some confusion for them. I think it is a bit sad that we don't have more priests involved; in the eighties we had hundreds of them, in the seventies and eighties, hundreds of them. But I always wonder what happened to them, or why they are not still involved.

I mean, I heard a Baptist preacher called David Porson giving a teaching on tape, on CD, and it was a very old teaching on the Holy Spirit, and he...it must have been in the late seventies, and he said, 'Only last week I was in this place called Hopwood Hall, near Manchester, or wherever it was, and there were four hundred Catholic priests singing in tongues.' And I thought, whoa, where have they gone? Because now there are not that many left, and, for some...that's another talk, another issue, but, yeah, I don't think we should be a lay movement, I think we're movement for priests, religious and lay people.

Int: And what difference do you think that charismatic experience, through the CR, has made to the life of the Church or society in this country?

Andy: I think it has made a big impact, not as big as I would hope, but I think mainly following on from that what has happened to these priests but certainly what happened to all the *thousands* of people who have gone through the Renewal, who have been through Life in the Spirit Seminars, they have been to conferences, you know, have they made an impact? and I think they have, I hope they have, so that they now permeated Church at ground level.

So, many teachers that I bump into at Catholic schools have been through the charismatic movement, have been baptised in the Spirit, many lay leaders, catechists, youth workers working in the parishes...So I think CR has flowed out of its boundaries into mainstream Church, which is great, I love that, and that's good.

My concern would be that *if* you don't stay connected to other people who are moving, in the charismatic dimension you can go off the boil very quickly, so it becomes something that happened to you that energised your faith, but isn't kept vibrantly burning now. So that would be my worry, that this sort of post-charismatic experience... in one way is great news for the Church, but in another way I am not sure how vibrant that would be to those people, and how their ministries would be *really* affected by that now.

Int: The goal of CR is for a charismatically renewed Church. How would you see a charismatically renewed Church? It's key features, practices, structures? What would it look like to you?

Andy: At local level or at a higher level...?

Int: Both; either; you choose.

Andy: At a lower level it would have to be a charismatic parish or a charismatic Mass within a parish. I used to work at the Charismatic Renewal Centre, I did a year there. And every couple of weeks somebody would phone up and say, 'I've just been to a day of renewal, or I've been on a Life in the Spirit Seminar: changed my life, could you tell me where the nearest charismatic parish is please, I'm in Edmonton.' And I would say, 'Yeah, probably Toronto; if that is too far there is one in South Africa, in Cape Town.

And they'd laugh, thinking I was joking, but sadly I wasn't joking. So, you have to go a long way to experience a parish that is charismatic. I don't know why that is, I think it is a tragedy. In Latin America, Asia, no problem; I am talking in the West, in North America, and Europe. But I visited a parish in a shanty town in Cape Town that has stuck with me, since I went there.

It was wonderful, so very charismatic priest, quite radical, but four or five hundred people, simple, poor people, full of the spirit, singing in tongues during the praise time before the liturgy began, praying over each other during the liturgy, very open to the prophetic at certain times during the liturgy, and reaching out as evangelists into the shanty town from that powerhouse of a charismatic parish.

So for me, that's what I would want to see, for parish renewal, and not that every parish would have to be like that, but that we would have 'flagships' around as it were, just to show that it can be done that way.

Int: And, I was thinking, I mean, your mention of geography; in Europe there are plenty of new movements and their involvement in parishes in some way; that wouldn't qualify for you as –

Andy: No. I mean great, they're lovely...you mean as in a Focolare parish or a Neo-Catechuminate parish...

Int: Yeah, yeah...

Andy: ...or a San Egidio parish? But why haven't we got CR parishes?

Int: So some of these movements would be using charisms in a way to energise their ministry...their, service in the life of the Church, that have a particular flavour, a particular emphasis...that would be too...

Andy: When you say they are using the charisms, what do you...let's talk about... are we talking Paul's power gifts of Corinthians? or are we talking a wider understanding of charism?

Int: I suppose maybe some of the wider ones, I mean, the San Egidio for example, because they seem to have distinctive service to give both of ministry to the poor and reconciliation. So as far as Paul's giftings are concerned, they would be moving in gifts of being peacemakers, but, it wouldn't be...

Andy: It's not in 1 Cor 12 –

Int: Not specifically –

Andy: So, from my understanding...

Int: Or as welcomers, I mean...

Andy: No, absolutely, I am not negating these gifts, they are fantastic gifts, and I want them more in my life, but from my understanding of Vatican II, it talks about ordinary and extraordinary charisms, and things like welcoming and administration and service with the poor would be ordinary charisms. Speaking in tongues, prophesying, moving in the gift of miracles and faith are extraordinary charisms. And those are the ones that I feel are lacking in the Church, even in the other new movements, as brilliant as they are, and I am a great fan of them, I think the new movements are absolutely key, but, what the CR brings is an openness and an experience in normal Catholic life of the extraordinary charisms mentioned in Vatican II.

Now, I don't see anybody else doing that. So, I think, we're a key part of the jigsaw, the CR. You know, we're not as slick as some of the others, but I just think its key thing, and unless that part is put into place, the Church would be lacking.

Int: And finally, some of the practices of CR are not attractive to many Catholics; for example praying in tongues publicly, raising hands in worship, styles of music used to lead praise, to name a few; Could you imagine CR changing some of these features? Do you think it should?

Andy: Yeah, I guess there are two sides to me; the salesman part of me, the diplomat would always try and tone things down, so you go for quantity. The prophetic side of me would say, it's got to be quality, and don't water it down.

I know I was different, from my journey, but my understanding of the Holy Spirit is that he, or she, has worked through the history of humanity, the history of the Church, sometimes as a gentle breeze, and sometimes as a violent wind. Paul talked about the power of the Holy Spirit being a 'dynamis' you know, dynamic, dynamite, and it was a dynamite encounter with the Holy Spirit that got me back into the Church. A loving, gentle experience of Church and the wonderful sacraments wouldn't have done it for me. Much as I love those now, I needed that, I needed an encounter with power which the CR brings.

End.

Testimony 5 - Patrick

Int: How many years have you been involved with CR?

Patrick: Forty-one years on the third of January next.

Int: Do you have charismatic gifts, and if so, how are they used?

Patrick: Yes, I do have charismatic gifts, um, I use them in a variety of ways; leading prayer groups for example, leadership is a charism of course. And I er, have the gift of healing, and I pray for a lot of people individually, but also sometimes with groups. Er, I have a deliverance ministry which is related to healing and really to evangelism too.

I do this on a one to one basis and with large groups – I am speaking here now of the healing - , erm, and I have worked in the UK and also intercontinental speaking engagements and so forth. I have the gift of tongues and prophecy, and... but they are all oriented to the establishment of the Kingdom of God.

Int: Would you describe the work you do as ministry...

Patrick: Yes, I would call it ministry and what I mean by ministry is really that is serves the Body of Christ, building up the body of Christ. And charisms, of course, are just empowerments of the Holy Spirit; they're designed to meet specific needs, they are also to enable us to perform actions beyond the merely human power, in order to bring the love of God into the hearts of the persons through ministry to them.

Charism of course is a Greek word, which means 'gift', and principle gift of God is the Holy Spirit given to us through Jesus Christ, and all the workings of the Holy Spirit living in us are for a good purpose, and they are all related, er, to the um, application of the work of Christ through his incarnation; his life, his death his resurrection.

I regard charisms as port holes through which the love of God which is poured into our hearts by the Holy Spirit is directed effectively outwards, meeting particular needs in the Church and all its members.

Int: In part, that fulfils the next question, number four, how would you describe charismatic experience?

Patrick: I would describe it as a deep encounter with the living Lord, which is giving us a foretaste of the utter fullness of God which awaits us; that which is referred to by Paul in Ephesians three, 'The utter fullness of God.' It is a realisation I think is a better word, a realisation of the love of God in an encounter with the Father, Son and Holy Spirit. It's the recognition of the transforming energy of God in our lives, transforming us into Christ.

Int: You have been the founder of the ' - - ' Community, and instigator of the annual ' - - ' Conference which has been running for over twenty years now: could you describe how these contexts of community and annual conference have shaped your experience of charisms both personally and in practice?

Patrick: Yes, er, what you mean by experience is related to the fact that we're dealing with much larger groups, and we're dealing with all aspects of the life of the Church, and therefore every charism has to be employed to some degree, all working together. But now as regards the community and the work at Walsingham, to organise a conference such as New Dawn, which is pretty complex, er, it's impossible without the help of an established community capable of carrying out necessary functions responsibly.

Erm, I never regard New Dawn as just another conference, it is also a pilgrimage, and a pilgrimage which plays a part in the restoration of the faith in England. And, not only that, it is also reaching abroad to other parts of the world. It is also linking up with the past and a point to the future, all of which draws out of a consideration of this specific call signified by the name, New Dawn, which is associated with what happened in the Holy House of Nazareth, where the eternal light broke into the darkness of the world.

That's why New Dawn has a special significance. And, a light which darkness could not comprehend, as St John says in his Prologue, and this is continuously spread throughout the world facilitated by the cooperation of those who really believe. And the pilgrimage comes from the way the Lord provides for the application of many charisms, all complementary to each other; administration, speakers, healers, discernment, deliverance, teaching,

preaching, prophecy, tongues, and all being employed to create a unity of purpose, in bringing the Church alive, and making the message believable.

Int: So the community serves that end –

Patrick: Yes, we can't do it without the community, otherwise we would just each year be doing what we'd done the previous year, but here there's a continuous development. Each year the conference has gone deeper than the preceding year, I was there, at the last conference which was just three months ago, er, it was not only *even* better than all the preceding conferences, but it was of a different texture, there was something new about it. And I think it marked a degree of maturity, which prepares the stage for a *new* development: we have yet to discover what that will be. But we can see the ground being laid, so I am very hopeful...a great surprise awaits us at our forthcoming conference.

Int: Could you identify any of those elements that indicate to you that new maturity and texture of this last conference?

Patrick: It's very difficult to define it precisely, but there was *even* more cooperation between people, there seemed to me a growing depth of understanding among the people, the quality of the speakers was even better than before, er, it did seem that many of the people there had a new sense of purpose, a new, er seriousness; I don't mean grim, but seriousness, about their spiritual life, and a sense of things being welded together. Those are the sort of things that I would...off the top of my head say I could identify, er, yes.

Int: Thank you. . 'As an organised movement with its own structures and patterns of initiation and formation, the Charismatic Renewal is one ecclesial movement among many...But baptism in the Spirit is for all the baptised insofar as it is coming alive of sacramental baptism and confirmation.' This is quoted from the new ICCRS book 'Baptism in the Holy Spirit', p.74. How do you see the tensions arising from this reality being played out within the Church, local and/or universal, and do you see any resolution?

Patrick: Well, strictly speaking, I personally, do not see CR as an organised movement with its own structures; or an ecclesial... or as an ecclesial movement among many; but rather the Holy Spirit *in* movement. I agree that baptism in the Spirit is for all the baptised, bringing alive in them the

sacramental grace of baptism and confirmation. But while we're bound by the sacraments the Holy Spirit is not, and he can act extra-sacramentally, as in the case of the men outside the house of Cornelius, as described in the Acts of the Apostles.

Tensions can be creative. Tensions people are a bit worried about...tensions can be creative as well as destructive, and if we truly follow the Spirit, tensions can be used to bring about an improvement, a clarification and unity. Er, we should not be afraid of tensions but learn how to deal with them. The solution is brought about by humility, trust, surrender, concentrating us to receive and to give back to God, what we receive from him.

Reconciliation is necessary where unity has been broken, and a clear understanding of what the Church *is*, and is meant to do.

Int: How significant do you think the teaching of the Second Vatican Council has been in either providing the ground for interpreting charismatic experience or promoting it?

Patrick: Well, of course the teaching of Vatican II is one thing, er, putting it into practice is another, and for this we need the guidance of the Holy Spirit. Mistakes have been made, and people who were eager beavers rushed to implement Vatican II without pausing to allow the Holy Spirit to enlighten them. And... but when they run out of energy, then they begin to invent their own ideas and implement them, and consequently you lose a lot of what was intended by the Holy Spirit.

Now, the Vatican II has done a great service to the Church by stressing the importance of the gifts and the encouragement it gives; er, for the release of all the gifts, er, and their use by all members of the Church both lay and clerical. I just refer you to article twelve of the Constitution (LG), you get there the encouragement and the clarification of the role of the charisms, and the necessity to use them, because they are said to be 'essential'.

Int: So, you would say that the Second Vatican Council has been significant –

Patrick: Yes, where people have referred to it.

Int: Although recognised by the Church as a lay movement, CR has from its earliest days included priests and religious: do you see the label 'lay movement' as helpful, or as an impediment to the incorporation of CR into the wider Church, or neither?

Patrick: I tend to avoid calling CR a lay movement, er, while I do see the Holy Spirit working powerfully upward, through the laity, reversing the pyramid model, the first charism listed by St Paul is that of apostle, bishop, which indicates that all members of the Church, both lay and clerical, must work in complete harmony, according to their particular function, according to the charisms they have, to bring about the truth intended by Christ.

Int: What difference do you think charismatic renewal brought about through CR has brought about in the Church and/or society?

Patrick: Er, not as much as I would desire, and rather marginal I think compared to third world countries. But nevertheless, you can see the influence CR has had on the quality of music, even in parishes and so forth, when there has been sufficient openness, supported by a growing awareness of the deep needs people have for healing and deliverance, er, for example, the sudden realisation on the part of the hierarchy of the need for exorcism, the recent appointment of a large number of exorcists throughout the country, the value of CR in assisting with parish renewal, is becoming increasingly recognised probably the desire to read and understand the Scriptures in order to understand Christ better.

Int: So, it is being... it has contributed, and there is a growing appreciation of what it can offer for formation, within parishes...

Patrick: Yes.

Int: The goal of CR is for a charismatically renewed Church – how would you see its key practices, structures etc

Patrick: Well, I would see a Church manifestly filled with the Holy Spirit, with every form of ministry fully operational, showing forth the life of Christ and attracting new members on an ongoing basis. In the Acts of the Apostles you see that's exactly what happened.

Int: So when you say a Church filled with the activity and presence of the Holy Spirit, what would that look like? What would one expect to see?

Patrick: Life. Love. Fruit.

Int: And that would be in parish contexts throughout?

Patrick: Yes. Touching every aspect of life, from conception to natural death, all that makes up the stuff of life, in other words, it would be moving towards normality. And what I mean by normality is being conformed to a norm, and the norm is Christ. In other words, a renewed parish would be made up of people much more Christ-like, much more forgiving, much more generous, much more active, much more evangelical, I mean in the sense of spreading the Gospel by example as well as by words.

Int: And that is something that would pervade every aspect of their life?

Patrick: Yes, yes, in other words, they wouldn't be just compartmentalised, it would be part of a life...it would influence every action, every thought, every word.

Int: Finally, some of the practices of charismatic renewal are not attractive to many Catholics; for example, praying in tongues publicly, raising hands in worship, styles of music used to lead praise, to name a few: Could you imagine CR changing some of these features? Do you think it should?

Patrick: No, first of all I think a better understanding of the history of the Church would reveal that the practices which are most recently... most readily observed and sometimes objected to were common in the early Church. And CR is restoring what has been lost. Of course it is necessary to go beyond the external to reach the heart of the CR, which is all about receiving and spreading the love of God for the benefit of all mankind.

I give you an example of what I mean here about externals and so forth; if you were to take a child say, of five years of age, a reasonably intelligent child, on a visit to a hospital, take him around the wards, and then ask him what did you notice? He might say, I saw a lot of people lying in bed, and he might say I saw a lot of people walking around in white uniforms.

And that would be true, but he would have no idea of what they were there for, or the amount of training and dedication, and energy required on the part of the staff, to do what's necessary. He would just see people in bed and people in white uniforms. And some people all they see of CR is people waving their hands in the air, and maybe singing in a language they don't understand; and that is just ignorance.

But even the waving of the hands in the air, that of course, is the way that early Christians prayed, they always raised their hands. That's how Jews prayed, that's how Jesus prayed, that's how Mary would have prayed, that's how the apostles would have prayed.

That was the common way of praying, and that persisted in the Church for quite some time, but then as you know, the Church had other practices, Christianising, baptising what could be baptisable in the customs and practices of the pagans they were converting, and where it was the practice...certainly it was the practice in certain areas of central Europe where the people who were received to convert had the understanding of paying obeisance to their god or their superior by placing their hands together and bowing. And so, rather than taking away that part of their culture the Church said, that's all right, as long as you do it to the true God now.

And then you get... this practice became much more widespread, in fact it became so popular that the Church became afraid that the ancient sign would be lost, and that's why it's written down that at least the priest at certain parts of the Mass would have to open his hands to preserve that sign. And today we have priests everywhere who don't know why they are doing it. But actually it goes back to the beginning, so the charismatics, really, raising their hands are doing what was done by the early Christians, and are seeking to restore that practice with all its meaning of giving, receiving, openness, surrender.

Int. Thank you. I would be interested to go back to the first question, now we have completed: I asked you how many years you have been involved in charismatic renewal, and you said. But you had also had... er, I'd like to hear how that started, because you said that happened before the CR entered the Catholic Church formally,

Patrick: Yes, my background is...I'll give you a little bit of the background here I come from... of course I've always a believing and practising Christian in Ireland, I had established the practice of attending daily Mass when I could, before I came to live in England.

I came to live in England well for a short period, I tended to travel to America to stay in America, but I became involved in the Catholic Evidence Guild which was an organisation that put people on platforms in different places to speak to the people about what the Church really...er consisted of, and to forestall the arguments and present a more balanced view, and in the face of all the hostility and so forth.

In fact we were a group of people that had a unique experience in that we shared in one of the experiences of Jesus that very few people now experience, and that is the cut and thrust with the common man in the market place. And when you get in at that level, you begin to understand what your faith is all about.

So I became involved in that straightaway, then I cancelled going to America saying this is much more important. In fact I was giving a testimony on this once with a lot of priests and I once said I was getting training there that I wouldn't get anywhere as a layman, that I wouldn't be able to get anywhere outside a seminary. And the priests said you wouldn't get in the seminary either, which was no I see was true; but I am just saying that that was the level I was at.

But then I took a job, I changed my job and found that I could not cope with the job. It was beyond my experience and I interviewed well for the job, and they were happy with me, but they also conned me as regards to what the job was. And so I had taken something...I had bitten off more than I could chew. But I suppose pride entered into it, and many other things, I didn't want to give up, and I just er, persisted in trying to do it as best I could, making mistakes and then covering them up and worrying when they would be discovered, and all this..

To make a long story short, it brought me to the point of almost breakdown. And I was suffering from a grave, I could regard as a bout of depression; confused, and no energy and in a rotten state and so forth, that I was asked to

go to the head office and produce a special piece of work one day, on a Friday, which had to be used the following week with the managing director or somebody.

And I went totally in a fog, in an absolute fog. And I took down the material I had to analyse, and so forth and produced what I thought was just...I didn't know what I was doing. And I went to lunch, and I came back and my mind had cleared slightly, and then I could see that what I had done in the morning was rubbish, it was nothing at all. I had to scrap it. And then there was no time to finish, and I remember gathering up all the papers into a ball and I just threw them in the bin.

And I just collapsed across the desk; I just gave it all up. And I remember an involuntary cry coming out, just an involuntary cry, 'Lord, I have done all I can; I've done everything I know. And I was thinking, I'm going to Mass every day when I can, I go regularly to Confession and I pray every day, pray the Rosary and so forth, I study the Scriptures, I teach, I go out on a platform, I try to give a good example in my work and all that, and all that. What more can you do? And almost angrily, I said, 'From now on, it's up to you!' (strikes his hand)

And that was what God was waiting for: surrender. Surrender. And immediately, and I stress immediately there was a motion in the air above me. And it began to have effect on me, it was drawing (sucks in breath as with a straw) like smoke going up a vortex, something was being drawn off me. The weight fell off my shoulders. I felt greatly relieved. (long pause) And then the whole room was suffused with a great light. A light you can't describe. It was not sunlight, not moonlight, not, lamplight, and it was nothing to do with variation of cloud outside. There was no cloud. It was a beautiful day with sunshine and blue sky. But this light suffused the whole place.

And then, I had been so weakened, so weakened, by worry, anxiety and all the other stuff, and now strength began to pour into me, I really felt an empowerment coming. Even at the physical level, I felt I could take on the world champion weight lifter. And then there came a moment of peace, *peace* (whispers), And I am not talking of peace in the sense of a being quiet, nothing hasselling you. No, no, a peace that is not of this world, which ultimately I would define as an experience of Christ's own peace, which is a share in his

experience of the tranquillity, harmony at the heart of the Trinity. Being drawn into that.

And then, in that peace, you are no longer in chronos you are in kairos, and no longer could I... did I care about the managing director or the job or anything else, that didn't matter at all. And I sat there in this wonderful, wonderful, wonderful peace.

How long for I don't know, in chronological order of time, erm, but it seemed a long time. And then I was given a kind of nudge, a sort of nudge, can't describe it; must have been my guardian angel giving a nudge: there's a job to be done, the feller up the corridor needs this information.

And I sort of rallied: I took down the books again, that I had there, and I thought, 'An idiot could do this! A child could do this! Why couldn't I see it this morning? Why couldn't I see?' And I (brisk noises and arm gestures) worked through it and brought all the conclusions together and produced the information and finished at twenty past five, at half five was the deadline. At half past five and I went down with a very triumphant feeling, and a very confident step and just placed the ..said nothing, walked out.

My attitude was you know, sort of, well what a good job done , old chum sort of thing, you know. And I went out, I was right by New Street Station and caught the train at twenty to six to come down to London for the annual general conference of the Catholic Evidence Guild. Which I wasn't looking forward to, but now was. And all the way down I would not sit down, I sat on the...I stood in the corridor, and people were saying to me... my wife was with me, and the other people coming to the conference, and ... sit down, but no, but I had so much energy I had to stand up.

And I was looking out of the window of the corridor, and I never saw the sun so bright as that evening. I never saw the sky so blue as on that evening, and even in smoggy Birmingham - that was before the Clean Air Act; in smoggy Birmingham I never saw the foliage so green. I had an appreciation of nature, and that went on, and then when I finished the conference down there, I went back and to that job that had defeated me before and I changed the whole system.

And so when they saw it they said, 'Where did you learn that system?' and I said, I didn't, I made it up, but it's better than the one we have, we could introduce this into all the companies, and so they did.

I say that because you see, hard-headed businessmen in the construction industry do not change their systems on the basis of some one's hallucination. There was a test there, you see, and I often wondered about that, afterwards what was... it remained with me for a long time, I could read the Summa Theologica rather like a novel, you know, everything was clearer you know, I suppose there were a few solids, but... because I hadn't much knowledge anyway, so the Lord made it up that way, but er, I erm, which remained for months this sort of exhilaration. And I felt I could do anything, that kind of feeling.

But then I, I...it started to fade a bit, you know, but I *never* went back to where I was before, I still wondered what happened, though, I wondered what happened; I could never quite get to the bottom of it, until I came into the Charismatic Renewal. (clicks fingers) And there you are.

Int: And how did you come into the CR?

Patrick: Er, well, how much time have we got? (laughs)

Int: Let's give it another ten minutes!

Patrick: Oh, I see, well, I could tell you more than ten minutes worth, but as time will allow...!

Er, I er, finished with the Catholic Evidence Guild in 1968, it had now come to a stage where it was now no longer a valid...a valid way of doing things, particularly after Vatican II, and internal disputes and things had arisen, and I failed out of it. I didn't actually say, 'Enough of this!' and walk out, I just gradually lapsed from it, and then there was a kind of wilderness.

But when you have been at that intensity of experience, you know, what do you do? And I became,.. things, you know, that I thought were recommended by Vatican II, we can get involved in this that and another. I was involved on the diocesan laity commission, I was chair of the deanery lay council, I was on the parish council – God help me! – I'll get Purgatory off for that! And I was

chairman of the Catholic branch of the World Development Movement, which was a political thing, where at least using the political angle that I have, trying to get more aid for... third world countries and that sort of thing.

But none of this satisfied me after what I had had, none of this satisfied me, and so one evening at the deanery council, I said to them, 'Do we ever do anything here?' And they said, 'Well, we were thinking of possibly running a survey.' I said, 'A Survey? What on? What did you do with the last one? Wrap it up and file it away?' And they said, 'Have you got anything better ideas?' and I said, 'Yeah, I have; why don't we prepare a series of talks for the parishes... to prepare people for Easter?'

Their attitude was, well, if you think you can do it, get on with it; which I did. And I got some sort of suitable themes to give as talks and so forth, but there was one talk that nobody would touch, because the plan was it was God's plan: the incarnation and life, the death and the resurrection of Jesus Christ and the outpouring of the Spirit, that was what we planned.

Er, nobody would touch the Holy Spirit and so I had to do it myself. And they were all priests and one head nun, so, but that... So I spoke about it, and each time I gave the same talk; that was the plan, we give the exact same talk so that all the parishes get the same teaching, and... when I finished after the prayer and adoration with 'if only the people of today would open their lives to the Holy Spirit, I said, they would be absolutely transformed. The Church would be renewed, the world would be changed. And they thought, he is a bit of an idealist!

But I meant it. And when I finished that talk a woman gave me a book, she said, my husband heard you speaking last week and said that I should come and listen to you and he wants to present you with this book, it might be helpful to you.

My initial attitude to that was, 'Who the hell does he think he is?' But, er, I was wrong, I was very wrong. I looked at the title 'Catholic Pentecostals', and a picture of a man silhouetted, and thought, 'That's rubbish! I've seen a lot of strange things in the wake of Vatican II, but this is the craziest ever. Catholic Pentecostals – how can you marry that up?'

The only Pentecostals I ever knew were the crazy ones who used to heckle me on the platform, telling me that the Catholic Church was the wife of the devil and Mary was from hell, so you know, I couldn't get ecumenical with that. So, I just took that rubbish away, I said, I'll send it back to you, oh no, there's no need, she said, you keep it. I was just glad I didn't have to make any comments on it.

It was sixth months later that I was clearing out my bookshelves and I found this book and I thought, what's that? Curiosity got the better of me and I just looked inside, and my eyes were opened. My eyes were opened. I realised the gift that God had put in my hand that night. He was telling me that what I was saying was right, with regard to the workings of the Holy Spirit, but erm, I'm ahead of you, it's already happening.

In other words, that book was *describing* what I was *prescribing*. And now I must get this baptism in the Spirit I've always known that this is it! But then, how am I going to do this? Oh, six months had gone! I'd wasted six months; who were this couple, who was this woman I couldn't know! I frantically searched to get an address. Somebody suggested that it might be Mr and Mrs so-and-so, and I thought, right, I must get in touch with them, and I went to knock on the door and another crabbit old lady came out and said Yeah? And I said I had come to speak to Mr and Mrs X, and she said, well they are not here, not here, they've gone. Gone where? – Canada, no forwarding address, good night!

What do I do now? And then I remembered something, six months before I was talking to a lady that I had known in the Catholic Evidence Guild, and she just spontaneously said something about the gift of tongues. And I just thought that she was making a lurid reference to that well known passage in the Acts of the Apostles that we used to puzzle over, what was this? Now, I suddenly thought, she knows!

She must know about this, why did she raise this? so I went searching for her and a mutual acquaintance gave me her address, no telephone number, and I went along; Eton Square she lived in, and, thank you. Anyway, so I went to her flat and knocked on the door and Lady Astor herself comes to greet me in this hall, and said, 'Oh sorry, she used to live here, but she is not here anymore, she left six months ago, we have no idea where she went.

Oh, the frustration, the frustration, but that is all part of God's plan. And then some weeks later, I was going into Westminster Cathedral, on the 23rd of December 1972, and who was coming out except this lady, and I ran up to her and I said 'Are you involved in the Pentecostal movement?' and she said, 'I attend a prayer meeting.' I said, 'Where?' 'Oh, it's not a very nice place, Myles,' she said, 'Not your kind of place.' and I said, 'WHERE?' and she said 'Well, Soho.' Then I told you about this, 'Where in Soho?' 'In the Newman Centre, Carlyle Square' – What day? When? What time? – Wednesday evenings eight o'clock, but not this coming Wednesday because , it's Christmas. Oh! Another delay!

Now I know what God was doing through that, he was building up in me the desire, the eagerness, the readiness to receive, and the appreciation of the gift. And I went along that evening, and I somehow miss timed it, as they had started, and they were sitting round...they had reached a state of silence, and now and then one would speak a bit, and another say something else. And I thought, Oh, I am in the middle of saints! These are mystics! Speaking in the... Holy Spirit speaking through them! This is what I always wanted! This is what I always wanted; this is wonderful!

I found out later half of them were neurotics, but that doesn't matter (laughs) Anyway, we broke for a cup of tea, and after tea it was announced that we'd have a bit of healing. It might be that somebody has a bit of a headache or a tummy ache or something. That's a bit tame, but then we had, well maybe somebody would like to be baptised in the Holy Spirit, and I said 'YES!' I jumped up a bit as I said yes, and they put me in a chair in the middle and they came round to lay hands on me, all fourteen of them laid hands on me, and that's when it happened.

The heavens were opened: there's no way of describing it, no way of describing what was poured into me, you know, there's...being invaded by God, is the only way I can say it. In the very depths of my being, being touched deep, deep, deep down. And then I suddenly remembered, it brought back alive what had happened to me fifteen years earlier, in the room, in my office in Birmingham. But, as I've said about that, the elements of that experience that I described a moment ago, first of all a sense of release, relief. Number one. Number two was the light, number three was the empowerment, number four was the peace, but now there was a new element: love.

I knew that God loved me, I realised as never before that God loved me with the full intensity of his own, divine love. As though I were the only person in the whole world. And I loved God as never before. That's it.

Int: And this second experience; how... you make a distinction in the second, in the baptism in the Holy Spirit you experienced the love of God which you didn't in the first experience. How would you identify that first experience? As an enlightenment? An empowerment? Maybe a preparation?

Patrick: An experience of being invaded by God. It's an encounter, er, (long pause) with ultimate reality. I could search for words, but they all fall short, they don't convey what you want to say, words do not exist, the right word, I mean, St Thomas Aquinas found this, he who had written so eloquently when he had an experience of God, he found that...even he could not write about it, and he put down his pen and wrote no more.

I am not saying that my experience was at the level of St Thomas Aquinas, but I can see why even he could not write. It cannot be contained in human language. I think it can only be expressed by your life; it changes you and in different ways it's leaking out of you in your encounter with other people.

Int: Did the baptism in the Holy Spirit somehow, not complete...but the first experience still left you desiring more.

Patrick: Yes.

Int: You knew there was more available, and that's what you went for...

Patrick: Yes, yes, yes... well, no, when I went to Soho, having read that book, er, I wasn't even consciously recalling what had happened to me fifteen years earlier in my office, I wasn't at all, I had, as it were, in inverted commas, 'forgotten it'. What I was desiring was more of the Holy Spirit, because I had been, as I had that experience I described, in the cut and thrust of the common man in the market place, and seen how the Holy Spirit came to the aid of your weakness in that, you see.

And we spoke more about the experience of the Holy Spirit than anybody else, probably, in the Church at that time, here in this country, anyway. You see, it

was theologising about it, experiencing how he does help you, and you know, that was alive in me, but I wanted more of that, because it was arising out of that experience that I could say what I did declare at the end of each of those talks – ‘If *only* people would make themselves open to the Holy Spirit’ you know. That was arising out of the experience I had had, it wasn’t just theory, it wasn’t out of theology I had read or anything else. It was direct experience of this, the action of the Spirit when I was speaking on public platforms in the face of all kinds of hostility.

And when the answer comes that is not premeditated and you don’t know where you got the information from, you get enlightened like that (clicks fingers) you know, when you’ve had that experience you know what the Holy Spirit is doing, you want that for everybody else as well. And it was that which I recognised when I read that book, you see, this is the action of the Holy Spirit, I want more of that.

And when I saw what the power of the Spirit was doing for the people in America and all the rest of it, this is it! This was the missing element I had always been looking for. And now I felt like I had struck gold in that, and this is what I want. This is what I wanted as much for me as for the Church.

End.

Testimony 6 - Bill

Int: How many years have you been involved with CR?

Bill: Since 1981, so...

Int: And how did that begin for you?

Bill: It began because I was very involved in the heavy metal scene, I went to fifty concerts a year, it was my whole life, really it was like being part of a cult. So all my decisions were made – type of girlfriend, type of beer, type of clothes, type of music what I did with all my money; you know, all my mates were bikers and head-bangers, er, and you know, you harvest the result of living a sinful life. And I remember one day I was watching – I was very aggressive, and completely lacking in any peace at all, I was very disturbed, really, in my heart and mind. And you know, quite a lot of that stuff is...some of it is demonic pantomime, but quite a few people who are involved in it are seriously involved in the demonic.

So, Jimmy Page...Jimmy Page was the lead guitarist of Led Zeppelin, if we have doctors of the Church, who are electric guitarists, Jimmy Page would be a doctor of the Church! The trouble is, he worships the devil, so his last album was called 'Lucifer Rising'! so, you know, some of them are more seriously into these things that others (laughs)and that does mess you up if you are involved with people who are like that...

So, one day I was watching the TV, and I saw these Trappist monks – I was changing through the channels, you know, I didn't turn on to watch Trappist monks. And this thing came on, and I saw their faces, and they had so much peace, and I just thought, I've got to have some of that.

So, I thought about who I knew who had something like that sort of peace, and it was some friends of my parents who went to a meeting they had on Tuesday nights, I had not much idea what that was, it was in the church hall, and I thought, well... and I had to deal with my parents, I had still had to go to church if I was to stay at home and pay very low rent. Then I had more beer money and money for concerts and so forth, so would go into the back of church and sit down, with my Lucifer-enthroned-on-the-world tee shirt, and my hair down here, and all that, my afghan...and sleep through Mass, and then I knew I had to go up and get (excuse me, I don't mean this disrespectfully) 'the biscuit', and then, I would just go home again.

But I was an experiential atheist, I say that because they can't think it out, my problem was there was a huge experience of void, and as much as I quite liked the idea of God, I mean, hippies are 'into spiritual things, man', it just was abs...it wasn't just that it was neutral, it was a positive absence, I can't explain that, really. It was a positive experience of absence, *in all things*, there was a void.

I can't really explain it better than that really, (pause) living in black and white, you know, it just wasn't there, it was...And it had been there when I was a child. So, it just was not there...

Int: So at this time you were what sort of age?...

Bill: Eighteen, early nineteen. So I went to the prayer meeting, and I said to the old ladies, sitting in a circle with their fur coats and blue hair, and I said to them, 'What do you do to get this peace, then?' And I thought, it was like lifting weights, you know? If you lift weights you get muscles, like yoga, you go 'Ohmm' and you get peaceful or something, and I just thought it was just a cause and effect thing, that they had stumbled on this *thing* that had somehow, mechanically caused this peace. So it's just like going to the gym, I thought, God'll think they're all deluded, but never mind, they're peaceful and I'm not, so

(brief interruption: End of 1st recording)

and so I went along and I sat round the candle and they started singing, (mimics) 'Bind us together, Lord....Walk in the light...' it wasn't exactly Jimi Hendrix, anyway, So that was the most demonic music I had ever heard (laughs) but, you know, I couldn't believe music could be that bad! But you see the trouble was that God was in it, so I just sat there, 'Come Holy Spirit, come Holy Spirit...' 'til I was falling asleep and then wake up, 'Come Holy Spirit, come, Holy Spirit...'

And the next week I'd be fornicating with my girlfriend and doing everything else, and two weeks I'd be back at the meeting and thinking 'I've got to sort this out! And I remember where I was standing one week, and I suddenly realised, that the void had somebody in it. That is the only way I can describe it. I know *exactly* where I was standing, in that little hall, and God...God *was*, that's the only thing I can say, the void had somebody in it now. It didn't feel personal, but there was a 'person', a living thing in it; I can't explain that, it's very strange...

And then a few weeks later, I kind of really just came to faith, (interruption) er, and I kind of later, a few weeks later I suppose, maybe a couple of months later, I kind of just *knew* that Jesus wasn't just a good dead guy. And then it kind of went from there, and I had a... a year of trying to give up sin....

Int: Were there teachings going on?

Bill: Some teachings in the prayer meeting...

Int: You started using the Bible?

Bill: Yeah, I mean I used to try and pray, couldn't get past seven minutes and I'd throw my Bible at the wall. I used to read the Bible and I couldn't understand a word. Not head nor tail of it. For the first six months I couldn't sing...I couldn't *physically* sing any songs. Because my vocal faculties had been so given over to singing wickedness, that when I was in the situation of singing hymns to God, I couldn't do it. I kept trying, it wouldn't come out. And, er, later on I had to have some very serious deliverance, you know, I was chased around the floor with a crucifix, the whole thing.

So, I was...I had more working against me than I realised at the time. But gradually I forced it out of myself and managed to sing some of the songs. And then I had a sort of radical conversion, and sold all my possessions and gave them to the poor and told my mother that what the world needs now is a second St Francis, and decided that I was going to be it, you know.. with all the humility of a nineteen year old.

So, (laughs) and then I had a very, very radical time and I felt like I was just drunk for about three years, I was just drunk on God, really...

Int: Were you baptised in the Holy Spirit?

Bill: Yeah, everything really snuck up on me...I didn't have one of those moments when somebody laid hands on me and I suddenly spoke in tongues, or anything like that. The problem for me was, as was revealed later, was that if you've become, er, what we would say in the CR, if you have become demonised, what happens is the enemy can retreat after you have a conversion experience, and you can get on with doing good things to a certain degree, but things can't penetrate certain areas of your life because it's like having the pipes blocked. You know, er, how can I explain it? Er...the rooms in your heart that have been designed to receive the love of God are a bit clogged up with rubbish, and so your capacity to receive love and so forth, is

limited, because there's not much room in there because there's other things in there...

So I had this experience of pressing on with God, and being kind of drunk on God, but it was extraordinary that I was able to live that, with this other stuff sort of living in the dungeons, as it were. But I always felt that other people who weren't making as radical decisions as me were somehow getting more out of this...they were sort of feeling the touch of God in a deeper way. I could see it was penetrating them. I remember feeling at the time, 'This doesn't seem very fair!' (laughs) you know, 'I've made much more radical steps than you, how is it I'm not kind of getting this, with the ease that you are getting it?' Do you know what I mean?

But God was very lovely to me and he understood it was just my youthful zeal and, you know, I was really trying to be radical for Jesus, because I knew it was real, and even the experience I was having was *so much* better than what I had been experiencing before, you know, that it was an easy swap. After the first year of trying to sort things out, and then I had to stop going out with my girlfriend because I couldn't stop sinning, you know, and then I had to cut off from my friends, because I couldn't live it, so I had to make some absolutely clear breaks, and then really my parents became my best friends.

Then I had a lot of experiences of the demonic in my bedroom, things falling over, pictures falling off the walls, sort of poltergeist experience thing. When O started trying to pray,...but when I got rid of all my stuff, I smashed all my records up, tore my posters – it was like a shrine, you know – I took all the posters down, got rid of my relics of the band, you know,, the plectrums and drumsticks and all their other stuff and paraphernalia, you know, then my room was kind of liberated, all that stuff stopped.

And my parents were fantastic. I used to get so completely terrified in my room Sometimes I just couldn't move, I'd be in hot and cold sweats, paralysed with terror, waiting for it to pass. The other times, I would... you know, and I wasn't a wuss, this was a different kind of fear. And other times I would just belt down the corridor into my parents' bedroom, like a three year old who has had a terrible nightmare and they would pray over me, and I would fall asleep on the bed. It happened so many times that they bought bed and put a bed up in their bedroom, so that they could pray over me, and I would just fall asleep on the bed, then I would be alright.

So they fantastic...

Int: So your parents had come into the Renewal?

Bill: Yes, they had come into the Renewal, yeah, ...

Int: So they weren't fazed by you and your situation...

Bill: Well they had done a lot...they had worked for the Young Christian Workers, and my dad was a full time worker for the Young Christian Workers in the sixties, and in the seventies he worked for Archbishop Cowderoy working with young people preparing them, young Catholics, preparing them to be Catholics in the workplace...so he'd done ten or fifteen years of youth work, so they knew exactly what to do with me when I was going off the rails, and they just allowed me to stay, they loved me, they *listened* whenever I wanted to talk; they didn't lecture me, they gave their opinion if I talked to them about it. They just did everything right.

So when it all went pear-shaped for me, I just knew where to go. 'Cos I knew the door would be open and they would be listening, you know; and they knew what I was doing, they weren't naïve. So my conversion is really the story of my parents' intercession, and patience, really.

And then I sort of settled down a bit, you know, got sort of living the life, and being radical but a bit more integrated. And then I went off and did a degree, because I had failed all my 'A' levels because I was just flunking out at school, you know, so re-took my 'A' levels and went to college and got my degree, qualified as a teacher.

But half way through that, I started feeling that there was something inside me that was wrong. I kept feeling like I need to be sick, I kept saying...and I had never seen a deliverance – well, I had seen one where someone was on the floor and they were sort of growling just very, very slightly... but the person doing the ministry was trying to hide it from everybody else. And I thought, OK, it didn't faze me, I thought, oh yes, because these things happen don't they?

And then I went through...then what happened I went to see someone privately... this person had been praying over me every week on a Monday night when I was at the prayer meeting for years; they prayed over me privately and there was a massive explosion, and I was tearing my clothes and voices were coming out of my mouth that weren't mine. I was lifting the guy off the ground: he was sixteen stone, I was bench-pressing sixteen stone, you

know I mean it was ...I had all this experience, you know, then violent reactions to the crucifix and holy water and all that.

And, er, and really what was happening was I was having...you know, the deeper parts of me were being swept out really. And I was ready... I think what happened really was that God had to build me up. You know when people are really weak, they can't undergo really severe surgery? And I think I had been so messed up that I think that the...my psychology and spiritual life... my emotional life couldn't have borne it, and so God just spent eight years building me up in the Renewal, really, and then I was prayed for by a guy called Myles Dempsey, and erm, in the privacy of his office these manifestations happened.

And I was completely detached; it was like I was watching I happen to somebody else. It was like I was standing in the room watching it happen to somebody else. I was totally detached. And I also went through quite a lot of inner healing, and that went on for about fourteen or eighteen months, off and on. And each time it happened, I would come out, and there was *that much* (gestures with hands apart) more room in my heart. And people would do the same things to me, loving actions, and I would be able to...I could *feel so much* more of the love, it..so gradually...God just cleared it out, God just cleared out my heart and then my heart was able to receive. You know what I am saying?

And a lot of tensions and anger and hurts were dealt with, as well as these other things. Er, an er....yes, so that was my sort of conversion and clean up..

Int: Thanks, that's great... Do you have charismatic gifts? And if so, what are they, how are they used?

Bill: Er, I hate to answer these sort of questions because it sounds so arrogant, doesn't it? Umm, God has been very kind to me, I have lots of charismatic gifts by His mercy. Well, 'have charismatic gifts' is the wrong way of putting it. 'Does God use me in charismatic gifts?' is a better way. Because, there's no healer in the Bible, so you can't talk about *having* gifts of healing, you can only talk about being used now and then, or being used regularly.

So, we would have to make clear what we mean by....Paul talks about gifts of healings when he talks about gifts of healing, so there's a double plural...so it's not a gift of healing that the person carries about in their pocket and gets out whenever they need it, you know? Each moment of healing is an anointing

upon the person by the Holy Spirit for the other, or the situation. So, I would interpret it in that way.

Prophet is a bit more interesting though, because there are people who... you know there are apostles, teachers, prophets, pastors...so there are... you know the whole area of the Church's theology about prophet and the institution of prophet in the early Church, there was the institution of prophet. In the Didache it says 'if a prophet comes to you, you must give him bread and oil' and so on. So, I think that is slightly more... that is a different thing.

So, how to talk about it: I have gifts of prophecy, God tells me details about people I couldn't know. Sometimes he tells me about their sins, though I don't like that one because you've got to be really sorted out in your own...so that you don't judge people because I can come back to bite you!

Er, but God sometimes...I was giving a lecture at the 'X' Assemblies of God Seminary on Tuesday, er, Wednesday morning, and they hadn't had a Catholic before so it was really interesting! Er, but the night before I went to the small prayer meeting, and God just told me what everybody's ministry was, and I just knew what everybody's ministry was. There was a young woman there and I knew that her mother had died, you know, and a woman walked past me and I just knew that she was in the worship team. Things that are very specific, and er... so prophetic gifts,...I had a funny – this is a recent thing, I was running a miracle service in North Carolina, and the Lord gave me a word of knowledge for healing about somebody, and I looked at a woman and I said to her, you have a problem in this part of your body, don't you? And she said yes, and I said the Lord is healing you now.

And so I can look at people and know what their sicknesses are sometimes, and, then the Lord gave me a hilarious word of knowledge, I pointed over here and said there is a man over here in this part of the church, and Batman is very important to you. What was that? You know, I never get a word of knowledge with super heroes in! - apart from Jesus! (laughs) and er, because I saw him dressed...I didn't remember his face, I can't remember pointing to an individual, although he said I pointed straight at him, but I don't remember his face really, but saw this man there and he was wearing a Batman outfit and I prayed and I felt the Lord saying Batman is very important in your life.

And then the Lord gave me some knowledge about his situation, and so I said that. Not in a way that was humiliating, nothing like that, but just about his situation, and that God was with him and certain things about what he had been going through, and then the Lord said to me, the name George is important to you, is significant in your life, it's a name that you have been called. So he then came up to me at the end of the meeting and said to me, I'm the Batman guy. And I said, oh, alright, and he said, when you said Batman is important in your life, my wife jabbed me in the ribs! And I said, how's that then? How's Batman important in your life?

And he said, when I was a little boy, Batman was the only superhero I was interested in. I used to dress up as Batman a lot, and then when I grew up I just really, really admired this idea that somebody with no super-powers could make such a difference, and it was an inspiration for me, actually, as an adult. And he said, in our family, I discipline the kids with a Batman voice. When I've got to get them up in the morning, I say (mimics) 'It's time to get up! This is Batman!' You know, he talks like that, it's the whole thing...they've got this whole thing about Batman *in their life*. I mean, only God could have known that, it's hilarious!

And then he said to me the thing about George, erm, he said that when he was born, he was born on the anniversary of George Washington, and when he was a little boy, when he wasn't doing Batman, he was doing was he was writing this little cartoon, and these little characters he used to make up, around George and then when he wasn't acting as Batman, he was acting as George, so his family used to call him 'Little George'.

Int: As in George Washington?

Bill: Yes, as George Washington! So you know, these were two things... and he was at a conference with a name tag on, so if I had said his name, he might have thought, well, you have read my name tag, so God obviously wanted to be quite clear to him that I was saying things that nobody could have known, because he wanted... and then he shared how he'd lost his job, he had seven or nine children....you know, the unemployment thing in the States is really tough, after a year... I think... so, his family now were praying seven times a day, and he was making wooden St Benedict crosses to sell, and he and his wife – they shared the following morning, honestly, everybody was so moved, I mean, the example was...and their faith, trusting in God...I am sure I was more moved than he was having the word about Batman! so, it

was a really beautiful situation, so that's an example of word of knowledge gifts.

Sometimes for healing, sometimes for that kind of thing, sometimes I look at a person and I know what their job is; you're a teacher, or you're a nurse, or...

Int: How would you distinguish a word of God from prophecy?

Bill: Word of knowledge?

Int: Word of knowledge, yes.

Bill: Erm, OK, I would say a word of knowledge is... is a part...we're talking in a Christian context now, OK?..

Int: Yes.

Bill: OK, now I'm not talking about magic shows, and telepathy, right. In a Christian context the word of knowledge as so called in charismatic and Pentecostal circles; there is some debate about whether the word of knowledge is, is an exhortational teaching, in the early Church, which is infused,.. it's inspired, it's not prepared, so it is prophetic teaching, but there is some discussion about that, but it seems to me that most scholars say that both can apply, knowing things you couldn't know, like Padre Pio, and the Cure of Ars, but also giving inspired teaching. Exhortational teaching is also a form of word of knowledge, because the knowledge is infused, as it were, which is then given.

So taking the charismatic Pentecostal interpretation of the word of knowledge, I would say that the word of knowledge in that context is an aspect of the prophetic. What the word of knowledge gives you is it gives you, as it were, the content. So, prophecy is knowing the mind and the counsel of God. The mind of God is His knowledge, and the counsel of God is His wisdom about His knowledge.

OK, so the devil had lots of knowledge about the Scripture, which he quoted to Jesus in the desert, but he has no wisdom about the word of God, OK? So you can get people...will stand people up, you know, and tell them their names, or telephone numbers, but then they've got no wisdom about their lives to give them from God, so what use is that? It's just a party trick.

But when it's married with a word of...with wisdom, and interpretation... so, for example, if I say to you, (now I've got to try and not prophecy, because

sometimes happens to me, because I then pick things up and I don't mean to!) Now if I say to you, well, you've got a brother who's been very ill, and you've been very worried about him, and the Lord has seen that you've really been suffering in this last year or so, er, but the Lord wants to say to you that Jordan, I love you. Now if that were true, the thing about your brother was true to you, 'I love you' is going to penetrate you at a completely different level from if I just say to you, Jordan, Jesus loves you. Do you understand what I am saying?

Int: Right.

Bill: So, what God often does is that He uses the word of knowledge to dilate the heart, because they think, 'Whoa! How did they know that? God is here!' So all your antennae go up, your heart flies open, your faith expands, and then in that vulnerable, receptive place, God says, I love you, I'm doing this in your life - . ' Does that make sense? And then that penetrates at a completely different level.

Int: Right, and so that's the word of knowledge...

Bill: So the word of knowledge is the knowledge bit, but then, if it's going to be really fruitful in a person's life, you want to know, - so I call that the content, but then we want to know what is God's comment, on the content. Does that make sense?

Int: Yeah...

Bill: So sometimes you know, but sometimes God just gives you the word of knowledge that somebody here... you've got a red tie on, you're wearing trainers, you know, and you've just run from the bus because you were late. And then you have a word that is not related to their trainers, red tie and so on, and God is just trying to help the person to identify that they are the person in the crowd that God is speaking to in the group. Er, so the word can happen like that.

And words of knowledge could be about any area of your life at all; or those that you love. It could be about those that you love: I was given a word about somebody's son once, and I said I see your son, I see a guy with this colour hair, and they said both our sons have that colour hair, so I said, OK Lord, what is the distinguishing factor? And I saw him on a motorbike, and I said he's the one with a motorbike, and they said OK, got that. And then I said

these words about their relationship with their son, and what God was doing in that situation, and that was obviously very comforting to them.

Int: So, you are saying that a word of knowledge is an aspect of the prophetic gift...

Bill: It's an aspect of the prophetic gift, it's one of the prophetic gifts, yeah, but it kind of takes...a lot of prophecy in the charismatic renewal has really been hearing things that we already know, like, I believe you could be in a prayer meeting and people could say, I believe the Lord is saying that I am with you, my children. Well, we know that He is with us because He promises that in the Bible. But if that is said really from the Holy Spirit, that simple thing that we already know, can make the theoretical sort of become revelational in the hearts of the people sitting around.

Because what real prophecy is... prophecy doesn't say, prophecy does. So when it's really a word from God, it causes something to have to be created, because God's word always makes something, or destroys something. Er, and so you can have – we call that inspirational prophecy, but what God is doing with a lot of the training schools that we are running is that he's – most of the Renewal have sort of stopped at that level: I believe that the Lord is calling us to evangelise, or something like that, you know?

It's things that you already know, but said hopefully at the right time and by the right person to the right people, um, but what we are seeing is that God is raising prophecy to be more revelational, so it's involve something that you couldn't have humanly known, as well as the inspirational message. And what that does is that it helps the inspirational part, the ... it... the revelational part helps the inspiration – they're both revelational as it were, but the inspirational part is the knowledge part, helps the counsel part to be received more; people take it more seriously.

So we had a young man here, he came to a school and he was just sitting there the whole time, bored stiff, he was only there because his girlfriend was there. And he wasn't really listening or interested, it wasn't real for him, he was just, he couldn't be bothered. And then I used him as an example, I said now suppose I was to say to you that your brother is a sailor and he's far from the Lord, and the Lord wants to use you to bring him back. And his jaw dropped open like this (mimics), because his brother is a sailor and he was far from the Lord: after that he was writing everything down all week. Do you know? So

that word of knowledge helped him to realise that this is not kind of pretend what we are doing here, there really is something going on.

Sorry, that's very long-winded; this is going to be very difficult to shorten this down: I am in the middle of writing a book, you see...

Int: Would you describe the work you do as ministry and if so -

Bill: Did you want me to say anything about healing? Because you asked what gifts I had..?

Int: Oh yes! Do, because yes healing, definitely!

Bill: Actually most people know me more for that than they do for the prophetic thing... I said the prophetic thing because often people don't know that we minister in that at all... So, in healing we are used – personally I am most used in physical healing, so er, in that way... I don't say that I have a healing ministry, what I have is a ministry of preaching the word with signs, so the preaching and the teaching is corroborated by the signs and then I train people in the gifts; I train them to be open and docile to the free gifts that God gives when He wants to give them – let's put it that way, carefully!

Well, we find God that wants to give them much more than people had thought he wanted to give them. So, we would just in the Miracle Service we would have words of knowledge sometimes, there is someone here who is being healed of that, or someone here being healed of this, and people would testify they were healed when we announced them.

Otherwise we just stand people up, say, who can't...whose got problems with their arms and with their legs? Stand up if you can, put your hand up if you can. And then we get the Christians next to them to put their hands on them, and then when I feel right, I just command the arms and legs to be healed in the name of Jesus, and then I say, now do what you couldn't do.

And people all over the room do what they couldn't do; people running with their crutches, and people lifting up – 'I've had a paralysed arm for ten years.' And the same with the eyes, so we've seen blind eyes, and I mean blind eyes, and deaf ears from birth, you know, blind from birth, cancerous tumours, we were in... – did I tell you this?

We were in South Korea, and a woman came who looked about five months pregnant, she was in the fourth stage of cancer, she had a tumour in her stomach as big as my head!

Int: Good Lord!

Bill: OK, and it was hard, like that, it wasn't squidgy. And what we do with cancer is, we curse the cancer, in the same way Jesus cursed the fig tree. Jesus said to the apostles, 'You too will do this', after he cursed the fig tree, 'You will do this.' And so we curse the cancer, not the person, of course, the cancer, we command it to shrivel up and be gone.

Anyway, five minutes later this woman comes to the stage and her stomach is completely flat. Next day she comes back she says she's pushing her hands in almost to her spine and there's nothing there.

The next Miracle Service we did there was a woman and she had a cancerous tumour and she was fourth stage cancer, and it was under her breast there, and it was as big as and as hard as a cricket ball. And we prayed, and after we prayed it was not there. And we always get people to check it, before and after, so we've seen a lot of that.

Er, what else? We've seen people...I have the medical documents of a woman who had a change in her blood type after prayer, she had acute leukaemia, and the specialists kept sending her blood away to different places to check that they hadn't made a mistake in the lab. So I've got the medical records for that, so, you know, really, really remarkable things... people running out of their wheel chairs, and all that stuff... Things people were born with... and in England, loads of... huge healings of the blind and deaf, and lame, all those things, healings of cancers in England as well, it's not just over in Africa or somewhere.

So we have about forty thousand people on film over the last ten years saying they've been physically healed at our events. We've interviewed thousands of those personally, one on one...

Int: That's in this country as well as abroad?

Bill: As well as abroad, yeah. Erm, we've got a doctor on our team who comes with us sometimes... er, so that would be physical healing, these are instantaneous healings, and then there are people who get healed...we've seen people go home in their wheel chairs, they get up the next morning and

they never need their wheel chairs again, so some of the healings are gradual, but the ones that we have... I was at, it was when I was in...we usually see about....if we have a crowd...up until March this year, if we had a crowd of a thousand we would see about a hundred instantaneous physical healings and that would be here in England, in the West.

In Africa it's another story, in the developing world there's far more, but, the Lord prompted me to give up something in March. In fact He prompted my son to give up something. So I said, I'll give it up with you, John, just for Lent. Anyway, the next service I did there were twice as many instantaneous physical healings. So I thought, oh, right, so I am going to keep giving this up and see what happens; and since then, twice as many healings, just for that one decision.

I was astounded, completely took my breath away. I was not expecting that. Obviously it mattered more to God than it did to me; I don't know why, but.. you can't make that happen, it just happened to the people. So, these little acts of obedience, you know, means something to the Lord, so now, last week in North Carolina, this was a very small healing service, about four hundred and fifty, and there were a hundred and ten physical healings, you know. And in England we would normally see a hundred to a thousand, but we have been seeing two hundred per thousand, and there we saw the equivalent of, you know, two hundred and fifty per thousand. So, it's kind of going up.

Int: Interesting.

Bill: And it was already kind of like ridiculous, we couldn't believe what was happening I hope well one day if the Lord considers it, us worthy – not us worthy, but if the Lord is gracious enough we might see them all healed, like Peter. I mean, not every single person in the world, but I mean, at a particular service we might.

Casting out evil spirits? Do you want to know about that?

Int: Er, deliverance?

Bill: Deliverance, just briefly.

Int: Well, yes..

Bill: We see quite a lot of that every time we do a conference, we pray for deliverance, and there would be always more than forty people, would say

they feel something leave them when they pray, and quite often people have extreme manifestations, screaming, writhing around the floor, snake things...

Int: Would you say that is the same as exorcism?

Bill: Erm, strictly speaking, theologically, every deliverance is an exorcism, strictly speaking. It's just it's a simple exorcism done by a layman, and it's not using the rite of the Church. Solemn exorcism needs the permission of the bishop and is required for people who have been discerned to be possessed. But there are lots of categories of influence of evil spirits which are not the degree of possession which is extremely rare, and so for example, Gabriele Amorth who was the chief exorcist in Rome, did thirty thousand exorcisms, you know, and he's still alive, he's just retired though, a couple of years ago. Erm, he used to pass on all the cases that were of lesser possession to the members of the CR, and they would deal with those cases, leaving him free to deal with the possession cases.

So, you know, we see a lot of that, and having been through it myself, I've got faith for that, for other people. So, it's nice to help other people through the same thing I was helped through, you know! But we see a lot of people coming through that, thank God.

Int: Thank you. So going back to the question about the use of the word 'ministry' applied to your exercise of charisms and the work that you're doing with them: what do you understand by the word 'ministry', and how does it relate to your experience of charisms? Is everything you do charismatically a ministry therefore, question.

Bill: Well, the Second Vatican Council applied the word ministry to lay activities so... in my understanding that was a bit new, in the Church. It may have happened before, but I don't know of that. Er, so, we would refer to it...well two things, we would say that there is... you might have a gifting in prophecy, and God uses you occasionally, or you might have a ministry of prophecy when God uses you regularly. You might have a gifting in healing and God uses you occasionally, you might have a ministry of healing where He uses you regularly.

So, if God uses you regularly, in something, we would describe that as a ministry. It's not really to do with...well, it has to be beyond a certain level of immaturity. It has to be above a certain level of effectiveness, so if you know, you have a healing ministry for people who had a sore finger, I am not sure,

even if you were used regularly, I am not sure that people would really call that a healing ministry. It depends how sore the finger was, I suppose! (laughs) You know what I mean? So we use that terminology, yes.

Int: OK, so something associated with regularity...

Bill: And degree of effectiveness, yeah.

Int: OK, thank you.

‘ – ‘, you are the founder of the ‘ N Community’ , and have for over I don’t know how many years now, practised a healing ministry, in the terms that you have just described, as well as giving teaching and workshops on the charismatic gifts, including prophecy; could you describe these contexts of both community and teaching have shaped your experience of charisms personally...

Bill: Sorry, could you say that again...

Int: Could you describe how these contexts of teaching and community have shaped your experience of charisms personally and in practice, have these contexts strengthened these experiences of charisms, have they been built up? challenged? developed?

Bill: Erm, yes, OK...There seems to be...when I opened the charism school which is this training school in the spiritual gifts especially, and healing, prophecy and word of knowledge, and physical healing and deliverance. As soon as we ran it we saw an immediate jump up in our own experience of all those gifts. And it was as though God was saying , if you train other people, I’m going to give you more. If you give it away, I’m going to give more to you. So, erm, there is something kind of in that...

(brief interruption while I put my jumper on)

...So the school seems to have a grace on it and people who’ve...in that context...my objective is not to display charisms I have but to help other people to step into gifts that God wants to pour out.

For us, you see, we think if the Bible says it’s God’s word, if *God* says the words through St Paul, ‘earnestly desire the spiritual gifts’, and Paul makes it clear he is talking about... in his list in I Cor 12:7-10, he makes it clear the gifts he is emphasising, though he is not making them...he’s not saying it’s a whole list, you know, those gifts are the gifts we look at more or less, we don’t look at

interpretation of tongues and words of wisdom so much because we haven't got the time in a weekend, but – or discernment of spirits, we don't have much time for that, but what we have found is that being in the context of this weekend, God proves the word that He says through Paul, 'earnestly desire the spiritual gifts'.

Now it seems to me that if God is commanding us to do something, it's because He wants to *do it* in us. I mean He's not going to say, 'Earnestly desire the spiritual gifts, but ha, ha! You try and find them! You try and do that; good luck!' I mean that would be ridiculous, but we've kind of thought, that we could earnestly desire the spiritual gifts and then we had to have fifteen years of going through all kinds of contortions and you know, spiritual obstacle courses, to come into the point of ever being able to exercise a spiritual gift.

But you see, the spiritual gifts aren't given because you are holy. They're given because you believe, and because you're open and you have good teaching that helps you, and God is gracious...

Int: And do you also associate this with desire?

Bill: Yes, desire is huge. A lot of the saints say God measures His gifts by your desire, so erm, are you writing a book from this? Because I'm giving you all the material from my book! You're not really are you? (laughs) No, right OK!

Erm, so I think that we haven't understood God's desire to give these gifts. Really, we associated them, we thought of them as signs of holiness, and then we thought, well, I'm just not holy like Padre Pio, which of course I am *not*! But they're not given on that basis, they *mature* with holiness, but they are not given on that basis. So you can find people who are *highly* immature, like the Corinthian church, being much more used in charisms than one of the other early churches, the other primitive churches who were *more* formed in charity and forgiveness and wisdom, but they didn't have the same faith and expectation, for the spiritual gifts.

And so I think this is the scandal of God's grace, He pours out his gifts on those who will believe Him for them. You know, the same with healing; all the wrong people get healed, and you just think, if I was writing this, I would not do it this way! You see God honours faith in a way that scandalises the righteous, you know. My wife deserves to be healed, she has three small tumours in her head that give her a rotten time, you know, they are benign, which means 'friendly', I don't think so, but that is what they mean! and she has a mild form

of epilepsy which means she can't drive, and she feels quite unwell sometimes. She doesn't fall on the floor and shake.

But I have seen tumours as I've said to you, as big as your head disappear, I can't get the ones out of my wife's head. You know, it's not a science where you can just name it and claim it, so there are things that are in the whole ministry that scandalise us because God doesn't do it the way I would do it! And think that has been part of the problem for *good* people looking at the Pentecostal and charismatic renewal, is they see people who are not saints being used, and they find that an affront, but the thing is, it's not about...even Peter says, 'It's not by or holiness or our power that this man was healed but by the power of the faith in the name of Jesus.

And that is really important, so I think what is happening is that God earnestly desires to pour out the spiritual gifts and that is why He says, 'Earnestly desire' because He earnestly desires to pour them out. I mean, it does make sense!

So, I think that those who are earnestly desiring them are often getting them. So if we in our schools...or take the last one, because I'm just picking one out of the hat, the very last one, this would be typical: in the prophecy and word of knowledge workshop there were about two hundred and sixty people there about seventy people who had ever had a word of knowledge that was accurate before. At the end of the workshop two hundred and forty out of the two hundred and fifty had had an accurate and meaningful word of knowledge and prophecy for a person they were put with who had to be a total stranger to them.

Well, you can imagine how did they feel about that? That was absolutely shocking and extremely exciting, and God does that every time. OK, sometimes it's not ninety five per cent like that was, it's seventy five per cent of the people. Some people kind of freeze in that situation because it puts too much pressure on them and then they can't listen to God or do anything, they go rigid. And so we explain that, you know, that this way of facilitating God's grace doesn't work for everybody.

But it's the same with the healing workshop, we have people who have never *seen* a healing, and they get into small groups and pray over each other after we've talked and taught them...and they heal the sick!

Int: Would you say... I mean, because you have said before that the charisms are totally God's initiative, God's desire first of all for us, but there is also an interplay of our desire to receive connected to that –

Bill: Yes...

Int: and so there is this great element of gratuity, and yet, when you are talking about the running of workshops, it could be heard that this is sounding programmatic, which would seem to contradict what you were saying. How would you explain this...

Bill: I'll tell you how I explain this on the school. I say, in the mystical tradition, John of the Cross and Teresa of Avila say that if we learn with the aid of ordinary grace, the prayer of acquired contemplation, so, I learn to allow God, with ordinary grace, to just to be more recollected in my prayer, and I learn how to be more focussed and allow God to simplify my prayer, and I kind of grow in that prayer that only requires *ordinary* (in inverted commas) grace, we will be *much more* quickly able to receive the *free gift* of *infused* contemplation, which is a supernatural grace, which is also described as the prayer of spiritual delights, and is described as the beginnings of mystical prayer.

Well, mystical simply means 'supernatural' which means you can't do it, only God can do it. So, this prayer...infused prayer is as miraculous as opening a blind eye. Do you understand what I am saying? And what did they say? 'If you learn with the aid of ordinary grace the art of acquired contemplation you will *much* more quickly be able to receive the *free gift* of infused contemplation' which is a supernatural gift of prayer.

So what we are doing in the charism school is like John of the Cross and Teresa of Avila, we're...they're talking about creating an environment which is more receptive to be able to receive God's initiative of free gift. And what we say to people in the charism school is, we can't guarantee...Rahner says that charisms can never be wrung from God, OK, so we're not...but he does say that they are to be expected everywhere and at all times.

So er, what we're teaching is not how to make God give something which is His free gift, OK, it's not like you put the money in and out comes the gift of God, it's not like that. But what we are doing is, we are assuming that *God earnestly desires* to give it. If I said to you, 'Does God want you to grow in love?' You would say, 'Yes, He *earnestly* desires me to grow in love.' Then I

would say to you, 'Well, if you seek to cooperate with Him and practice to be loved and to love, will you grow in love?' 'Of course I will, because it's the will of God.'

The same assumption has to be made about charisms, not particular charisms, but charisms in general. Spiritual gifts – I am not talking about natural gifts, spiritual gifts in general, because the Bible says, 'eagerly, earnestly desire the spiritual gifts'. And the word used there is the same as the word for 'covet'. And we know the word covet! We are not to covet our neighbour's wife, I may think she is attractive, but if I start coveting that is a very strong thing!

And this 'eagerly desire' means 'earnestly covet the spiritual gifts.' You see the Church just isn't obeying that command of Paul across the board. It just doesn't understand that the Bible teaches us, that God says to us, that we are to 'covet' the spiritual gifts not for myself or anything like that, but...

So we help people to remove the obstacles, to be more receptive, and then we help people to know how to respond when the free gift is given. What we find is that God can't wait to give the free gift! God can't wait to give the free gift, you know? And I see it as God in heaven with a big bowl tipped to the brim, just waiting, just will you open up? Here it is, all free, I just want to give it.

Int: Thank you...

Bill: Does that make sense? I hope so...

Int: This is a bit more... This is a quote from the new ICCRS book on the Holy Spirit, page seventy four, and I quote, 'As an organised movement with its own structures and patterns of initiation and formation, the CR is one ecclesial movement among many, but baptism in the spirit is for all the baptised insofar as it is coming alive of sacramental baptism and confirmation.' End quote...

Bill: But that is taken out of context, they also say that there is another way of seeing the baptism in the spirit. But it can be the renewal of the sacraments of initiation, it can be a separate grace which God gives. It is very important to hold those two together, because biblically you know, if take the history of the Church, and biblically, I mean, Cornelius's household had not received the sacraments of initiation, they were baptised in the Holy Spirit. So, I mean, we simply cannot make that assumption that is the only way that God is operating since the Bible contradicts it. Whereas the apostles were baptised with water

before they received the baptism in the Holy Spirit, but that is another thing, because we are still not talking of that only, so....

Int: What I was getting at here was...

Bill: But it is very important for me because the question determines the answer. I'm sorry, I don't mean to be pushy or pedantic, but that question has all kinds of things within it which are misleading, because it's not in the context. You are not trying to be misleading! Please, I'm sorry, I'm not saying that, but I cannot answer that question as it stands...

Int: Well, the question actually goes on to say, '*If* one is to hold those two positions... now, again I would agree, those two positions are points to be debated, but there are two points that can be articulated as lifted out, how do you see the tensions arising from this reality being played out within the Church, either local or universal, and do you see any resolution? So, a tension between CR perceived as a movement based upon the experience of baptism in the Holy Spirit, that's one thing, or the understanding of the universality of baptism in the Holy Spirit as something that's simply a coming alive of sacramental grace that's already within us, that's to be expected for *all* the baptised.

Some people would say 'Well, *therein* exists a tension, that of the 'group' over against the 'all', the universal, or some would say that is a tension of your own making, there isn't any tension, that is of your own making because that gift *is* for the all, and CR is only one particular form of its expression.

Bill: I don't think CR is claiming a monopoly over baptism on the Holy Spirit; what it has got to say to the Church is that the baptism in the Holy Spirit...the biblical precedent for the baptism in the holy spirit is a personal, is a personal Pentecost, and the personal Pentecost biblically involves a release of spiritual gifts, not just natural gifts, and I think that for me, that is the crucial thing that the CR has to bring to the understanding of baptism in the Holy Spirit, and whether it's a renewal of sacramental grace, or awakening of sacramental grace or whether it's a spontaneously given gift of God, which we've seen in Cornelius's household, the crucial thing is it is an initiation into a new way of love, revelation and the manifestation of the presence of God.

So, it's not just an experience... it's not just coming into experiential religion. It is also an initiation into *ministerial* religion, in the sense that the Council means that for the laity, these are not hierarchical gifts. So even if you are a

priest, and you are baptised in the Holy Spirit, you should expect to come into 'charismatic gifts. Hopefully your state of life should also be enriched, your sacrament, your marriage, your, er, if you're ordained or if you are single, your state of life should be enriched by the experience.

(Interruption – End of Recording 2)

Start of Recording 3

Bill: So, there would be some questions as to whether the CR is a 'movement' or a 'grace' or a 'stream'; there is no founder so it doesn't look like the other movements. It is also part of a movement which is vastly bigger, by hundreds of millions than any other movement, including the Pentecostals and Evangelical Charismatics and so on, erm, more than Bill100 million people alive today in that stream. So it's not really.... when there are more than nine million Catholics sitting down in a charismatic prayer meeting in Brazil, having done a census, you're not talking about a movement, it's not a movement, that's beyond a movement!

So, I think that's an important distinction, but I do think that this is the thing people forget, and in one sense that's why the Pentecostals have stressed the manifestation of the gift of tongues at the baptism in the Holy Spirit because it reveals not just the change in my experience of God, but also the immediate expression of that through a spiritual gift, praying in tongues or prophesying as in the early Church.

I agree, myself, that charity is *the* sign of the outpouring of the Holy Spirit rather than any particular spiritual gift, but the danger with that is you have an experience that is a spiritual experience, that is an experience of baptism in the Spirit and then you just go on trying in your own efforts to be a nicer person, and miss the whole point. Does that make any sense? So I don't know if that answers anything at all.

Community, in the context of community, you have a situation of continuity, so people can mature and grow. What has happened a lot in the parishes is that people grow, they change the priest, the priest says I don't like that sort of thing, and it gets flattened, so there is no continuity.

So if you look in England now, there is no charismatic parish, there isn't one after forty years. Some might say they kind of are, but there is no very clear charismatic parish. If you look at the Anglicans, they've got hundreds of

parishes where they are on Sunday, in their meetings using the spiritual gifts. That's partly because their parish counsels have the power to employ the vicar that they...that corresponds to the spiritual experience of the parish..

Int: Interesting...

Bill: So you get this continuity. So at Holy Trinity Brompton, for example, which is the most famous Anglican charismatic parish in this country, they had a charismatic parish priest for ten years, at least ten years, and then twenty years ago – more than twenty years ago – Sandy Miller came, he then built on that, on what the other guy had built on, and then twenty years after he had been there was Nicky Gumble. So they have had thirty something years of continuity, building on all these things so they have really developed lay ministries, because they have had a pastor who understands the principles of a charismatic experience and ministry in the charisms. And communities are the Catholic version that are able to do that, you see, because there is continuity.

Int: Just as an example, within the parish context I know that within Catholic parishes even if the parish is not charismatic there may still be the surviving charismatic prayer group which typically can be of an elderly nature –

Bill: And they are dying out like crazy now –

Int: And so, they, although representing at one level continuity, haven't led to that flourishing, growth and development that one would have hoped for –

Bill: No openings for ministry, you see. They become intercessory groups, and so the elderly feel at home with that because they can't actually do a lot of ministry because they are elderly. So, it's praying for people, and it's very valuable, but it's not a charismatic group, it's an intercessory group really. They may pray in tongues, but actually what it's about is coming into the presence of God, loving each other and saying prayers, that's lovely, but it's not a charismatic prayer group.

Int: Hmmm, yes, thank you.

Bill: If you know what I mean, it's not what the CR was birthed in the Church to be, which Pope Paul VI said was the chance for the Church, it was the answer to John XXIII's prayer for a new Pentecost in the Church, it's one of the answers which most clearly manifested the experience of a personal Pentecost.

Int: Thank you. How significant do you think the Second Vatican Council has been in providing either the ground for interpreting charismatic experience or in promoting it?

Bill: Absolutely crucial, the document on the laity and the chapter in the document on the Church, absolutely fundamental, and Suenens was a prophet.

Int: So for both interpreting and promoting?

Bill: Promoting and interpreting...but as my spiritual director who was one of the official translators of that text said, the fathers were writing something they had no experience of. And so how...like so many of these things, a pope writes an encyclical or like, think of the Second Vatican Council on the liturgy, something is written, then the people run with what's written, and sometimes there are abuses and the all the rest of it, but this thing about the vernacular, it was given as a *possibility*, probably not really envisioned as becoming the norm everywhere, but the whole body of the Catholic faithful just took that and ran with it. Now, there is no reversing that, you know, what's the name for that?

Int: The *sensus fidelium*.

Bill: Yes, the *sensus fidelium*, and you know I think...so I think that those texts can only be profoundly interpreted by the experience that they kind of permitted, erm, but I think that it's very important that in the document, in the statements on charisms, the word that is used does not mean natural charisms, it means, Chris was very emphatic with me about this, and people have taken that they've taken that to mean, yes, let everybody use their – laity, use your gifts! – your gifts from God! Like cleaning and reading in church, and being a good businessman.

And those things they're all natural gifts, very important, and we honour them, we don't despise them or anything like that. I've got natural gifts which I enjoy very much, and which I value, and, but that is not what that text is talking about, that text was talking about doing things that you can't do, by the power of the Holy Spirit. And that's what people don't get. That's what people don't get, and that's why in the CR what's happened is, lots of people sort of swam out into the water, kind of got out of their depth, and sort of scurried back to where they could feel the bottom, because it was a bit dangerous out there, where might that take us?

If my feet aren't on the bottom then the sea might get stronger than me, and I might get somewhere I don't want to be. So, I think that this is the thing that we've really got to face, we've got to give the Church back to God –

Int: Sorry to interrupt, but I was thinking of Pope Francis, and asking us to take risks, better to be wrong, but to have risked, to have extended ourselves...

Bill: I would absolutely agree with that. Risks in love. Not stupid, irresponsible risks because I don't want to do what the bishop says, you know. But I do think risks in love, sure.

But I do think that point though, that these are spiritual gifts, in other words that they are supernatural actions of the Holy Spirit, and they can be upon a natural gift. So you can have a person who has a gift of leading singing, and then you have a person who has a gift of singing who leads people into the presence of God, and that's a spiritual gift of leading singing. You know, so it's not just, I'm not *just* talking about healing, miracles, prophecies, words of knowledge, praying in tongues, you know, we would apply that other gifts.

So you can have someone who's a teacher, but when they teach, people actually *get* the mystery they are teaching about, not with their heads, because that's just a natural gift, my intellect to your intellect, but they get a revelation in their spirit which changes the way they behave! Now that's a spiritual gift. So, you know, I think the problem with that is, you see, that people have known that if I am going to exercise spiritual gifts, that I will always be walking on water, whereas if I exercise my natural gifts I can always feel the ground under my feet and I won't fail, and as long as I prepare well before, I won't fail and everybody will give me a nice round of applause at the end of it.

You know? And I think that's why people have retreated in the renewal even people have retreated to singing the songs, reading bits of the Bible, giving what are sort of blessed thoughts rather than prophecies, erm, and you know, having what they call healing Masses and healing services where nobody actually gets healed, they just sort of feel a bit nice, nice therapy really. And you can all of that with no risk, and no power. And the CR's bit message to the Church is, Christian ministry is about God's action, God's action, and that is a supernatural action which can happen through each of us.

Int: Thank you. I suppose this goes back a bit to what we were saying about the movement label that is sometimes attached to CR, but it is also sometimes

labelled a lay movement, given the jurisdiction, the authority which is placed over it, however, since its earliest days it has also included priests and religious. Do you see the label 'lay movement' as helpful? or as an impediment to its incorporation into the wider Church, or neither of those?

Bill: I don't think charismatics use that label, generally speaking. The baptism in the Spirit is not a gift for the laity, it is like this mistake that people think that when the Council is talking about 'the faithful' it means the laity; it's talking about the whole Church. When they talk about 'the faithful' it means the priests and bishops as well. It doesn't mean the lay people who are faithful to the bishops and the priests, who are faithfully following along like good dogs!

So I think that it is like in that same sense, it has got a bit like that. I do think that in one sense that it is good to call it a lay movement, because that hasn't really prevented – well, it has helped and prevented something: lay people have taken responsibility for leadership, which has meant they have taken responsibility for charismatic ministry. So in that sense it is very good. The other sense in which it is very good is that you don't find clericalism in the CR, nearly nowhere! In one or two countries you do find it, that it is sort of assumed that the priest is more gifted than anybody else in the charisms. Now that is totally contrary to the Church's teaching on charisms. Charisms are not given to any criteria of persons, because of their state of life or vocation, but as the Spirit wills. So that's totally to misunderstand the Church's teaching on charisms and the gifts of the Spirit.

I feel that erm, priestly ministry...I feel though, I said earlier that there is no charismatic parish in England, now that's because in the seminary there is no teaching on charism. Now the charisms that God gives me, are His unofficial ordination of my calling, and what's happened with a lot of the priests is there's been no formation... they know that *they* are empowered by their ordination, and hierarchical authority. They know that they are empowered, but they have totally missed the *fundamental* revelation of the Second Vatican Council about the laity which is that God gives laity supernatural gifts. The Lord gives supernatural gifts, these charisms, to the faithful of every rank. *Of every rank*, it says. And in the seminaries no one is teaching that, and so many of the priests haven't been taught, so when they come across it they just feel insecure.

You know, there has been a lot of immaturity in the Renewal, I have been very immature and silly myself! We've all ... you know, when you are growing up

people say, 'It's time to grow up!', and I think that they haven't understood... they sort of felt that laity should be really involved in doing stuff, but they haven't... imagine if they were asked to run a parish and never perform their supernatural ministry through the sacraments and proclamation of the word by the power of the Spirit. Imagine. They would say, well, I might as well be a social worker. You know, just a community worker. So they get it about themselves, but just don't get it about the laity because no one is telling them!

Nobody is teaching them. They have *no* vision for the laity to be moving in the power of God. And so they've got no hook to hang it on, so they can't hang CR on anything, so they say, OK, run Life in the Spirit Seminars, or Alpha, get people on fire, they don't really know how that happens, lots of the priests and they are good men; I am not making a judgement about them morally, I think they are victims of their lack of formation.

But once those people 'en-fired' what do they do? They get them to be catechists and doing natural gifts which are very important in the life of the Church, but not any supernatural gifts. Now Cardinal Suenens wanted the gift of prophecy to be restored to the liturgy, as it was in the Didache, and that would be prophecy expressed by lay people, you know; but the Council wasn't quite ready for that!

But you see my belief is that until these gifts are manifested by the laity in the liturgy, then they won't have found their place and will always be a fringe thing for those on the side who like that sort of thing.

Int: The goal of CR is for a charismatically renewed Church. How would you see a charismatically renewed Church? How would you imagine it looking? Its key features, practices, structures?

Bill: I would see the principal of the Second Vatican Council of subsidiarity as being properly followed through, so, you see the problem with top down, is as Pope Francis can well see, top down in the global Church means top down in the local Church, and it's not that you don't have a top, but, if, if....

His idea of, as it were, sort of flattening the mountain, not totally flat, but sort of changing the shape of the triangle, so that is has much smaller angles in the corners of each side, and a larger angle at the top, is really, really important, because that changes the whole way each person is involved in the decision making within the Church.

So, if you go to a bit Pentecostal church that has home groups... I went and spoke at a Pentecostal church in East London. They were seven years old. In seven years they had three thousand people in home groups – not just coming on a Sunday, but three thousand people in home groups. Pretty much as many men as women; loads and loads of young people... and you know you have got a pastor who has got a very strong role, assistant pastors, but then, you've all those lay people who run those home groups who are pastoring people, teaching people, ministering to people, you know, there is *ownership*, and everybody has the opportunity to express their gifts within those contexts. And then if your gifts within those contexts really grow, the people above – your 'line-managers' in the church hear about that and you will be given a platform on Sunday sometimes. And you know, from that, they found new churches!

And so for me, a charismatic church would be a church where all members of the church have a personal relationship with Jesus, they experience the in some way or other, the imminent love and presence and action of the Lord, that they are... experience what the catechism describes as the true Christian life, it is life 'in the Spirit'. And that each person is using his natural gifts and his supernatural gifts to the full, for the building up of the body, and for the transformation of the whole world.

So, if you take a parish, there would be the parish priest, celibate or married, I think we've got them already here, married priests, I think that is inevitable, I mean, orthodox church has had them forever, you know, I think that is inevitable. I'm not against celibate clergy, I think it is beautiful but I do not think it is everybody's calling. So you have priests, several priests; you know we have at the moment... in 2003 the statistics said we had something like 2500 believers to every priest, now that is just a ludicrous state of affairs. How can that man have a personal relationship with anybody in the Church?

So, a lot more priests, a lot more deacons, and then a lot of lay catechists, a lot of lay ministers, like in the early Church, like in the first three centuries of the Church, this was normal. And then I would see a kind of, er, all the charismatic gifts the spiritual gifts that Paul lists being highly active, *hugely* active, in all parishes, as the Fathers, as Irenaeus describes them, even the raising of the dead in the local churches he describes, prophecy and healing and casting out devils and all these things, and a bold proclamation of the Gospel and the radical erm, living out of the evangelical counsels within the

life of a charismatic church, so it is not like, you know, not forgetting the poor. We're, all charismatics now, but the poor poor, you know, they can't keep up!... They can't afford the tithe in the church... no, so the whole Gospel.

Int: That's excellent, thank you very much.

End of 3

Start of 4- Last recording

Int: If you could just say that again...

Bill: I would also hope that as in the early centuries of the Church there would be a recognition by the Church in some formal way though not too institutionalised, of particular peoples' particular ministries, erm, so that... so for example Cardinal Suenens suggested that some of the minor orders might be given to lay people, so we might use the minor order of exorcists might be given to lay people, there is no reason why it couldn't be. And the same might be true of a kind of recognition that someone is a prophet, someone is a teacher...

Int: In a sense that there is an *ordering* of these gifts in the body, that there is not chaos, its order...

Bill: Not is the kind of way where Canon Law starts to determine charism, and now Holy Spirit you must line up – these are becoming really hierarchical gifts all over again...

Int: Which are juridically governed...

Bill: They need to be submitted, they must be submitted, and that's essential, but they cannot be institutionalised, because they are not institutional in their nature, they are *for* the institution, but they are not institutional in their nature! So we want the bishop to bless and to say, yes there is this and yes, there is that, but we don't want it to become so institutionalised, so that if I become a prophet because there is some corruption in the Church, I have then got the prophet T-shirt and I get to say things in the Mass, but I am not actually gifted in prophecy...

Int: Yes, that's what I mean, if the appointment is given, but *de facto* the gift, the reality isn't there

Bill: So, in some sense as priests and bishops used to be thrown into that ministry by the local community, I would long for the day when the local community will affirm a person as having this gift and as having that gift, and the pastor is part of that affirmation, but not the only part of that affirmation.

End.

Testimony 7 - Robert

Int: So, ' – ', how many years have you been involved with CR?

Robert: I was first involved in 19Robert6, towards the end of the year. I was brought up Catholic. I was educated by the Jesuits; I left school with a very good intellectual understanding of my faith, I mean, I won RE prizes at school regularly. Erm, but what was missing, I discovered, after leaving school and going on to university was I didn't know the Lord in a personal sense. So I understood Catholicism, I accepted it, I believed it, but I was missing what we hear much more about these days from popes and people, that personal relationship with the Lord, that wasn't there.

So I prayed because I thought praying was a good thing to do, I believed because I thought that was important, but at the university that came under pressure because there were a lots of other good ideas around. And you know, if you are based upon a series of assents to a kind of doctrinal position, but without a real, heart-felt commitment, then you get a bit thrown; so I began to wobble, I never stopped believing, but I stopped practising to the degree that I should have done. In other words, I went to Mass occasionally rather than regularly.

I met *N.* at university, who was an atheist, from an Anglican background, so that didn't cause any particular problems, it was just a bit irritating that she didn't think that God existed, you know. But we fell in love and got married the year after we left uni, and worked for a couple of years, had children, and so it went on until we were probably in our early thirties. We were living down in this part of the country by then, in Buckinghamshire, and I still went to church sometimes, and *N.* was still happily an atheist, but didn't mind about our kids being Catholic because that was fine for them, and they could make their own decisions later.

So faith for me was still an intellectual exercise, not a living reality, and we met a group, well, friends down here, and one couple particularly were very committed Anglicans, and they set up a little discussion group with Anglicans, Catholics, Baptists, Methodists, to talk about faith, and we didn't particularly want to go but they were lacking a Catholic, so they had one couple but they wanted more, and *N.* as an atheist would be good fun, and would add another dimension to the group. So we went to this discussion group and the first one was ghastly, everyone argued. There was no... it seemed there was no

common ground, it was like, I thought this was terrible, we were all Christians apart from *N.* and we couldn't seem to agree about anything.

So I didn't want to go back, but they persuaded us to come again, and the second meeting we went to, a couple shared their personal faith in Jesus in a very moving way. And then another couple said we're like that, the Lord guides us every day, we are with Him, we are filled with the Holy Spirit, and language that I hadn't really heard, that didn't fit with what the Jesuits had presented, and I was like, gosh, this is amazing, I wonder what that does for you?

And *N.* was hugely impacted by this because s/he had tried to generate faith and never succeeded and so that's why s/he had gone the atheist line, and s/he was a scientist so that probably contributed. I went away on a business... so we were very impacted by this second meeting and we enjoyed it, and we talked about it afterwards. I went away on a business trip for a few days and - ...one of the girls from the group who had brought - a modern translation of the Bible, we were using a King James version which was not the easiest.

N. read a couple of the letters while I was away, and watched a TV programme where somebody testified about their living faith in Christ, and very simply, s/he said to God, when s/he went to bed on the second night I was away, I have never been able to generate faith, so I don't know if you are there or not, and I have always thought you weren't, if you are, you have to help me, because I want to know, I wouldn't want to not believe if you are there, but I can't do it, I have tried, it doesn't work, so please help me if you are there, and if nothing happens, I'll assume that you are not there, kind of prayer. You know, very honest.

And then s/he received this total conviction when s/he had finished the prayer that the Lord was there. It was like heat, her body felt hot, s/he was just sure, you know, that I have been wrong, and so s/he just prayed and gave his/her life to the Lord. And the next morning when s/he woke up she prayed and was praising God.

And so I come back from my business trip and I'd left an atheist behind, and I've got an embryonic charismatic when I get back, which was a bit of a shock, and of course that brought me face to face with well, what about me, because I know the stuff, but I don't have that sense of relationship, so I was kind of trying to figure out how do I move from where I am to there. And not very long

after this, *N.* had heard that there is a very good Anglican church near us, and her/his roots are Anglican, so s/he thought s/he would like to go and have a look at it.

And so we went on a Sunday morning, and it was great, the church was packed, very alive, good family service, the kids enjoyed it, we had two kids aged eight or nine, or seven and eight, and when we were leaving I was thanking the vicar for the service, and spoke to him and so on, and he didn't say anything back to me, he just stared at me and held my hand and wouldn't let it go, and eventually he said, do you know how much God loves you? And I said, no, I know He loves everyone, but, you know, and he said, He's going to change your life, I would like to pray with you, and so took me back into the church and laid hands on me and he prayed for me.

And I thought, well, this is great, but I don't quite know where it is getting me. Anyway, the next day I was working in the city, and so I went up to London as usual, and I went for a walk late morning because I was a little bit thinking about all of this and it was distracting me, and I thought I would just take a walk. And I went into a little Catholic church near my office, St Mary Moorfield, not far from Liverpool Street Station, and it was late morning and there was nobody in the church, so I went and knelt down at the front and I looked at the tabernacle and the Blessed Sacrament present and I said, Lord, what is going on, I don't know. And I was overwhelmed with a sense of the love of God. Overwhelmed. The next thing I knew I was on my face on the floor repenting of sins and then I was up, praising God and thanking him, and I spoke a funny language and I thought, where did that come from?

And looking back a went through a personal conversion of heart and I was baptised in the Holy Spirit. And I was...and I spent a wonderful time there, and I suddenly looked at my watch and I had been there two hours!

So I was going back to my office, and as I was going up Moorgate (city lunchtime, by this time), everyone coming towards me was giving me a funny look and stepping off the pavement, and I thought, you know, what's wrong with me? And I realised I was singing; I was singing 'Praise my Soul the King of Heaven' at the top of my voice. So they clearly all thought, 'Nutter coming!' you know.

I came home that evening and told *N.* what had happened, rang the Anglican priest, and he just said to me, 'Ah! I had been waiting for you to call me, get in

the car and come.' So I went, and I said, 'So what is all this this about?' and he said, 'Well, when you stood in front of me yesterday,' he said, 'Well, I am trying to listen to the promptings of the Holy Spirit, and the Holy Spirit said to me 'Grab him!' and you put your hand out, and shook my hand, so I grabbed you. And I was waiting to know what to say to you, and you were obviously getting a bit impatient because I wasn't able to say anything to you, and you were, you know...And then I felt the Spirit say to me, 'He doesn't know how much we love him; and his life is going to change.' So then I shared that with you and I had to pray for you, and tell me what's happened today.' So I told him.

So that was a major turning point. So that day, it was sort of late, I think, 19Robert6, I would say that that was the day when I made a personal commitment to the Lord for the first time, experienced His presence and love in a way I hadn't done before, and was baptised in the Holy Spirit and experienced the gifts of the Holy Spirit, which then put together with all my good intellectual formation made a really...made a package that made huge sense. And so my life changed.

And so that was 1976, to answer your very short question with a very long answer.

Int: And very helpful, thank you, thank you!

And do you have charismatic gifts? You refer to the gift of tongues, erm, and if you do have other gifts as well, how are they used?

Robert: Yes, I mean, I think, when you open your life to the Holy Spirit totally, this is then the opportunity for the grace of your baptism to flow freely in and through you. And also, I believe that every time you say, 'Come, Holy Spirit.' The Holy Spirit comes. I mean, that it is not just that you had the package of baptism, that's true, but the problem for many of us is that we never really ratify that with a total declaration of openness to the Spirit.

So the grace is valid, and it's there, but it is not flowing, because we are not using it, we are not open to that, we don't know we should. Then, when you do know you should, and you say, 'Come Holy Spirit, fill me.' That is released because you have assented to all that the package brought you when you were baptised.

But also the Spirit comes again because whenever the Church prays, 'Come, Holy Spirit,' she doesn't say in brackets 'Except for those of you who are baptised, because you have already got the Spirit. There is a new coming, an new outpouring. And so my experience was that. Now I then understood for the first time how the gifts of the Holy Spirit are given through an assent, and how if you are open the Spirit can use you to work in surprising ways, in supernatural ways.

So, of course, I then read one Corinthians chapter twelve, with new eyes and heart; and so I was just open. So there would be occasions where I would be with somebody and I would honestly feel the Lord gave me something to say to them, like the Anglican priest had felt when I stood at the end of that church service. And so I would share what I thought, and it is amazing that nearly always it is really relevant to the other person; so you can say that this a prophetic word, or that this is a word of wisdom or knowledge or whatever, but it is obviously not something that is from you.

And sometimes the words are such that I know they wouldn't be from me, because my natural instinct would be 'Well that sounds strange, I can't say that.' But I have learned that you should. And then praying for things like healing, you know, I pray with people for healing. It is up to the Lord what He does. Sometimes people get healed, quite often they don't, but I know that I...if I feel that prompting then I pray.

And just to give you one example of that, I was at a meeting once and there was a man who I knew had terminal cancer. And as I looked at him I felt the Holy Spirit say to me, 'Pray for him, because I am going to heal him.' And I was like, terminal cancer, I mean, you know, (intake of breath) well, that is a bit heavy. Can't he just have a headache? (laughs) The human thought, you know.

So anyway, I mean I have learned enough to know that I should just pray, so I went up to him and said, excuse me, you can say no to this, but as I looked at you I just felt the Lord say He was going to heal you, and I wonder if you would let me pray for you. And he said, 'Of course you can pray for me.' And so I prayed for him, and three months later he died. So I thought, well that was a mistake, and so I felt bad, because I thought that he had had hope. And he had, from the prayer, in the sense that I felt God was speaking to him, you know.

And I really felt bad, I thought, gosh, that was a big mistake, it must have...and then I met his wife, his widow, and I said, 'I am so sorry about John, I...you know, I really felt the Lord was healing him.' And she said, 'Oh, didn't you know? He was totally healed, but not of the cancer.' I said, 'What was he healed from?' and she said, until you prayed with him he was terrified of death, really afraid of dying. He could cope with the cancer, but dying...he used to lie awake at night, worrying about dying; it was an obsession. That afternoon that you prayed with him, that went, and he went rejoicing into his death, to meet the Lord. And all the fear and all the anxiety had gone; he was totally healed of that.

And I thought, well hallelujah, because I had thought, humanly, that this guy had got cancer and if the Lord said 'I am going to heal you', He's going to heal the cancer, isn't He? But he didn't say that, He just said 'I am going to heal him.' And he was healed, but not of the thing that caused his death.

So, you know, sometimes you just trust the Lord and you do it. And you don't always know...I was sitting next to a lady at a meeting and it was a charismatic type of meeting, had praise and worship, and then the priest leading it said, if anyone wants to share a prophetic word, or is you have a word for a person near you, you know, feel free to just say that whilst we carry on praying and so on.

And as I looked at this lady next to me who I didn't know at all, the Lord gave me a word, and it was literally a word, it was 'garden'. And I was like, 'I can't say 'Garden to her; I don't know her.' But I thought...it wouldn't go away, and so eventually, I said, 'Excuse me, you may think this a bit odd, and I am sorry if this doesn't mean anything, but, the Lord said to me that I should say to you the word 'garden.' And she kind of looked at me, and then she burst into tears, and she was down on the floor weeping and wailing, and everybody was looking at me, and you know, I was like, 'I only said 'garden!'

And what it turned out to be was a most relevant word for her, it changed her life. She was a passionate gardener, her marriage was in trouble, she was having a really difficult relationship with her husband, and they had pretty much decided that they couldn't stay together, but his job had moved him from the North of England down to London. So they thought, well, let's just wait and see if that changes anything. And she was a teacher, so she'd had to stay up North, and he had come down to find somewhere for them to live, and he'd...I think he'd agreed to purchase a house and everything, and it wasn't until this

was all underway legally that she'd come down and seen the house, and when she saw it there was no garden, it was concrete at the front and concrete at the back, and she just said to him, 'It's not going to work. You know that I'm a' ...it was her big love in life was gardening and she'd got a beautiful garden, apparently, 'And I've got a concrete slab. What are you thinking of?' And he'd said, 'Oh, I didn't think it would matter.', And she'd said to him, 'I'm sorry, it's not worth...'

And she was planning to go to her solicitor the following week to start divorce proceedings. And then I say to her 'Garden', and she said, 'I don't know what it means, ' – ' , except that I think it means the Lord knows what's going through my life, you know, where I am. You are saying to me in the Lord's name, 'Garden', and I am hearing that as, God knows. He knows what's happened to bring me to this point.'

She never went to the solicitor. And two years later, they were still married, and their marriage is OK. It's a life-changing word, isn't it? But I just felt like an idiot, saying 'Garden'. So you know, the gifts of the Holy Spirit: wonderful marvellous, amazing, sometimes difficult to give, sometimes OK to give, you know, so examples of healing, of prophecy, of words of knowledge or whatever they are, but I mean, change your life really. And these happen from time to time still, as I am looking at you now – (laughs) no!

Int: Freaking me out! (laughs)

That's wonderful thank you. Erm, would you describe the work you do as ministry, and if so, what do you understand by this word, and how does it relate to your experience of charisms?

Robert: Right, I do understand it as ministry. But I wouldn't want people to be put off by the word. You know, we do have words, and somebody might think, it's just what I do, you know, it's not like a ministry, is it? But if it is service of other people in the name of the Lord, then it is a ministry of some kind, and it can be a very simple thing, or it can be quite a complex thing. I think we think of ministry as things that clergy and ordained people do, but lay people do ministry, of course they do. And your ministry can be that you pack up food for the homeless and go up to London every Monday night and distribute it. It's a ministry; it's a service.

Erm, so what do I do? Well, when I first became involved in 19Robert6 I was working fulltime for a Scandinavian company, I had a big job, it took a lot of my

time, we had two children, we subsequently had two more, so we ended up with a family of four. We had all the normal things – mortgage, and you know... and I found that the Lord was giving me opportunities which I had never had before, to give talks, to go to different kinds of meetings to appear on committees, in the parish and in the diocese. And all this was taking a fair bit of time, and it has to come from somewhere, and so it comes from your free time and your family time. Work goes on inexorably, you know, you can't do much about that!

And I was serving in a number of ways, so the ministry I would say is giving talks, writing articles, and these two areas were predominantly about the CR, and then I was invited onto various parish things, which was not totally CR, it was the Church, and then eventually the diocese, which is the Church, the wider Church. And I have always been absolutely clear, in my own thinking, that the CR is designed to serve the Church. It's not designed to build a cosy club for like-minded people. I have always been nervous of building up the CR into something. I have always felt to have people opened up to the Holy Spirit yes, I would love everyone to do that, but to build a big organisation, no. You want a limited organisation to help people to become filled with the Holy Spirit, so that they can serve the Church. So that's how I saw my life.

So I became Chair of our parish council, and all kinds of things, and this was all making life a bit over-full. So I decided I would have to consider reducing my work, maybe part-time. That was a big step; and you know, you tend to live to your income, it's a reality in our society, so if you have a good job, and a full-time job, if you go to half-time, you know, you are going to have a financial gap.

And we were wrestling with this, - and I, we were open to it but we were wrestling a bit with this how this would work, what would happen. I was in a position where I could have done a bit of consultancy in my industrial area and I was well enough known to be a consultant, and I imagined, well maybe that's what it is.

Went to a conference in Rome, a charismatic conference, in the May of a particular year, I think it was 1980, '78, maybe. I think it was. While I was at the conference a Jesuit priest friend whom I had known for some years, who was a lecturer at a big university in Rome, said to me, 'How are you?' And I said, 'Oh, I am fine.' 'How are things going?' And I said, 'Well, we are facing a bit of a challenge and that's something that I am battling with.' And I didn't tell

him what it was, because he shot off. But as he was going he turned and said, 'I'll pray for you.' And disappeared.

Two days later he came to me and said, 'I prayed for you and God's told me what I have to tell you.' (So, Holy Spirit gifts). He said to me, 'What you have to do, ' – ' , I believe the Lord is saying is, you have to resign from your job, you have to do it at the end of August (this was the end of May) , and by Christmas the Lord's plan will be revealed. Then I said, 'And - ?' And he said, 'No 'and'; that's it.' I said, 'Thank you Fr Bob, that could be very helpful; it's a bit 'oo-er', but you know,..''

So, came home, told N., went through the summer worrying about this, went on holiday for the last two weeks of August with our kids. And I was walking on beaches and thinking about this, and building sandcastles and thinking about this, and I decided to do it. And so I rang my boss at the end of August and offered my resignation and he said, 'I don't want you to resign; what are you doing that for?' And I said, 'You know my Christian life...' 'Oh yes, you need time for it, do you?' And I said, 'Well, yes, I do.' And he said, 'I am disappointed, but OK, but do you know you are on a twelve month contract?' And I said, 'I know' 'So you wouldn't be going anyway until next August. So we won't have to worry about it for the moment.' And that was that.

So, I didn't talk any more to him about it; he was based in Sweden. Just before Christmas he phones me and says, 'I'm coming to London, and I would like to have dinner with you and talk about the future.' So we had dinner on, I think, about the 21st of December. And he said to me, 'I've been thinking about what you are going to do, and I guess you are going to work part-time, are you?' And I said, 'I am; I was thinking of doing consultancy.' And he said, 'I am sure that would work, but I have a counter-proposal; how would it be if I released you half-time? So, you work for me half-time, and then half-time's free to do whatever you want? And I said, 'Well that would be an interesting thought, what would I do for your half?' And he said, 'You would do what you are doing now. But you wouldn't do as much, I would give you somebody else to take off some of the work, but you would have the responsibility, which is what I want to keep,' He said, 'because you are very good at managing people.'

So I said, 'Well, I will think about it.' And he said, 'Yeah, think about it, but you have to phone me by the end of the 23rd, because I go on holiday for a few days, so, over the Christmas period, and I want to sort this out now, because I have been thinking about it.'

OK, so I came home, talked to N. and we prayed and sought the Lord and thought, yes, this must be it, and this word you see, from the Jesuit, 'resign at the end of August, and by Christmas everything will be clear.' So I phoned him on the 23rd and said yes, and he said, 'I am delighted, that's great news. And then I said to him, 'We didn't discuss salary, so I'm assuming it would be fifty per cent if I am working fifty per cent.' And he said, 'No, it wouldn't.' And I thought, 'Oo, well, he's going to tell me it's thirty per cent.' He said, 'No, I'm not going to change your salary, you can have a full salary,' And I was like, sorry? And he said, 'Because you carry the responsibility, and that's what I'm paying you for. I'm not paying you for running around doing things. And what's more,' He said, 'I'd like to be able to contact you if I need to, even if you are off on one of your, you know...But I'll only do it in emergencies,' he said, 'but you need to have one of these mobile phones.' And they were these brick things, you know?

Int: Yes!

Robert: 'I want you to get one of those on the company,' He said, 'And at home I would like you to have a fax machine which you can buy, and I will pay for that, because I might need to send you a document every so often, and if you are not in the office I will send it to your home.' And he said, 'And you can use those things for your Christian work, I don't mind, it's OK with me.'

So I came out of it working half time with a full salary, which was a miracle. I mean, he was a hard-headed Swede, he wasn't any...he was a nominal Lutheran, baptised, and that was about it, you know.

So, so that was how I was able to fulfil what I saw then as my growing ministry, and then I don't know if you are going to talk about it later, but then I was elected Chairman of the English National Service Committee for the CCR; well, I could do that because I had the time. Erm, I was working on the team for my diocese, then after that I was elected to the Presidency of the International Council, and I could do it because I had the time, and I had the salary to allow me not to need be paid to do any of these things, because, of course, they are not paid posts.

Int: Thank you..

Robert: So, did I answer your question?

Int: Er,

Robert: More or less?

Int: More or less!

Robert: But I saw it all as ministry, on the Church side, service of the Church and people...

Int: And there was a practical dimension to tha...

Robert: A practical dimension.

Int: How would you describe charismatic experience?

Robert: Life changing (laughs). Absolutely life changing and very simply, just realising and saying 'yes' to being open to what God wants to do in my life, and that means being open to the Holy Spirit. So, I mean, I received the Spirit when I was a month old when I was baptised: part of the package. Erm, promises made by parents and godparents, and the idea is you ratify all that when you come to the age of reason. Well I did first holy communion, but I didn't think that...I didn't understand that I had to say 'yes' to the freedom of the Spirit in my life. Nobody had told me that, and I didn't think of that.

So, I mean, I was confirmed at the age of thirteen, and we had confirmation teaching, and I was OK with that, but nobody ever said you know, you have to say 'yes' to the Holy Spirit. Even at confirmation, they didn't say it in those words, so I never did it, because I never thought about that.

So, I had the Spirit, and Cardinal Suenens, the late Cardinal Suenens the Belgian Cardinal, he expressed this just in the most uncomplicated way. He said the question is not have you got the Holy Spirit, because if you are baptised you've got the Holy Spirit, and then if you are confirmed, you've got the Holy Spirit. So that's not the question, the question is, has the Holy Spirit got you? That's the question.

So you've said 'yes', to the work of the Spirit. And I had never done that, and I only understood that when I was in that church in Moorgate, the Lord showed me that I had never said that yes. So of course, my understanding of CR as being... as starting with saying 'yes' to the Holy Spirit, and allowing the Spirit to work in your life, and through you to others, and that's where the gifts and everything come. So, it's not really ...the CR is not really a movement like the Focolare, the Neo-Catechumenal Way, San Egidio, because those all have human, visionary founders. Chiara Lubich, you know, is horrified by the Second

World War and had this real conviction that the Lord wants her to set something up which will be a model for relationships, for love for peace etc. And so she sets about doing that with some friends.

Kiko and the Neo-Catechumenal Way has a burden for the fact that the Church doesn't do the sacraments fully enough; feels called to organise that. Sets up a thing. You know, that's true of all the movements, they've had a human founder or foundress, but not the CR, that was just an outpouring of the Holy Spirit, generally recognised as beginning with an outpouring upon some retreatant students from the University of Duquesne in 1967. And they are filled by the Spirit, they are touched by the Spirit, and supernatural things begin to happen around them and in them.

But there was no founder or foundress, and they don't know what this is particularly. They go and ask the head of religious doctrine at their university, and he asks for time to think about it, and he finds of course in the ...and this I think for Catholics is really important, in the Vatican Council II there was a debate about the charisms. Cardinal Suenens and Cardinal Ruffini the Italian, and they take a different view. Ruffini is taking the view that really the charismatic gifts were used a lot in the early Church, to kind of get things going. And since then, have only been given to very important people who would...very holy people, very special people who would subsequently become saints with a capital 's'. Suenens disagrees politely with that completely, and says no, they have been present in the Church all through her history, they've waxed and waned. And he quotes 1 Cor 12 which says that they're given to individuals as the Holy Spirit chooses, they're to be used for the building up of the Church and to be welcomed. And that's what they should be, and so they should be widely available, and not just [for] saints. The Council discusses this and votes in favour of Suenens and not Ruffini.

So when this is manifest on Duquesne, this very sensible head of theology looks at this and when the students come back to hear what he thinks, he basically says to them is that which you have experienced is this which is in the document of Lumen Gentium. And this is, I think, a real important thing for Catholics particularly, to show that the Holy Spirit was working in the Second Vatican Council, and in a sense preparing for something that was subsequently going to happen, because it hadn't happened then. And this shows really the important link between the teaching authority of the Church,

and the spontaneous work of the Spirit. And they should tie together, always. Erm and so, there you have an amazing example of it.

Which people probably wouldn't have...I mean might not have tied the two things together, but the Spirit was *preparing* the Church for some new things that were coming.

What was the question? (laughs)

Int: How would you describe charismatic experience? So, I think in a sense, you have outlined there, the institutional dimension, and a personal charisma...

Robert: ...charismatic dimension. And subsequently Pope John Paul II said very publicly on the eve of Pentecost '98, when he met with all the movements, and he saw quite rightly that the Spirit was working in all. We saw also that the CR had a slight difference in we didn't have a human founder, and I knew that personally because of the embarrassment...I was phoned by a Cardinal in the Vatican prior to this meeting in 1998 outside St Peter's, who said to me, 'The founders of four religious movements are going to speak before the Holy Father speaks, and you are one of those as the founder of the CR.' And I said, 'Well, that's a lovely idea, Your Eminence, but unfortunately I am not the founder.' 'Oh, well who is?' And I said, 'Well, I am not trying to wind you up, but there isn't a human founder. The CR is a work of the Holy Spirit as a sovereign work.' and there was silence at the other end of the phone, then he said to me, 'That is very inconvenient.' (laughs) And I said, 'I know, Your Eminence, it is.' 'Well, I'll have to think about this, because you need to be there saying something because yours is the biggest of the movements.' And I said, 'It is, Your Eminence, but you couldn't bill me as a founder.' 'No, I couldn't,' He said, 'I'll have to think about this.'

Anyway, he phoned me back a couple of days later and said, 'I've found a solution: we'll have four founders, but you won't be one of them. And they had Focolare, Neo-Catechumenal Way, Communion and Liberation and Jean Vanier, L'Arche; were the four they chose. And he said 'So they will all have a few words before the Holy Father speaks, and then after he has spoken, you, on behalf of everybody present can say the thank you and a few words after. And we'll introduce you as the President of the International Catholic Charismatic Renewal, so we won't mention the word 'founder'. Will that be alright?' And I said, 'Absolutely, Your Eminence, that will be fine.'

So there was that real sense, you know, of the difference.'

What was the question I'm answering? (laughs again)

Int: (laughing) Charismatic experience...with the context..I think that was number four there... yes, moving then on to number five, about your experience as President of - -. And yes, you have illustrated that with your example of that meeting, er,....

Robert: But the - - presidency was a miraculous event, in my perception of it, because I went to erm, a conference, a charismatic, ecumenical conference in Singapore, in erm, let me try and get the dates right for you: in 1988. This ecumenical conference was looking at working better together, Catholic and other denominations.

And I was at that time Chairman of the English National Service Committee for CR, and I had nothing to do with - -; I wasn't a council member or anything. And during that conference, two people, one was an Italian prayer group leader, quite a sort of impressive lady, came up to me at the end of a session and said to me, 'I've just had this word from the Lord, you're going to be the next president of - -.' And I was like, say that again; because I wasn't even on the council. Anyway, she just said it again, and said, 'I just feel that's what the Lord's saying. Thank you.'

And then I was going up to my room the following day in this hotel where we were having the conference, and I went in the lift and into the lift behind me came a rather well known Italian, Franciscan priest. And as we were going up in the lift he suddenly turned and said to me, 'The Lord says you're going to be the next president of ICCRS.' And then the lift door opened, and it was his floor and he got out. And I was about to say, 'Could you - .' And the door shut, and I didn't see him again because he left early the next morning.

So I had these two words, but I thought, I am not even a member of ICCRS, you know? Anyway, the following summer, I was suddenly heard that I'd been elected...I'd been invited by ICCRS to serve as a counsellor representing Northern Europe. So I mean, I looked at that, and by this time my work situation gave me the time, so I accepted, and I went to my first meeting of the ICCRS Council, and I was given a job to do, which was to create a better relationship between the Papal Advisor and the Council; they had a few slight misunderstandings. And because I wasn't involved in them I was given the job of...you know.

So I was going backwards and forwards to Rome like a yo-yo in the following months, talking to this excellent, German bishop, and we built up a very good relationship, and we healed all the problems, and the understanding grew. And so the next time we had a council meeting, because they only had them every nine months or something, erm, or even twelve months, sometimes, er, the next time I went to a council meeting, er, I was going to give this report on how this all was solved, and the bishop was coming to the meeting, and the President, who was in Colombia, Fr Diego Jaramilo phoned up when we were expecting him to arrive from erm, Colombia, and said, 'I can't come, because my bishop has just given me a big new job, and it starts tomorrow; and I'm really sorry, but I can't come, and I'm having to resign as President, because I won't be able to do it.

So, this was shared with the meeting; and they said, so, we'll have to elect another President, won't we? yeah, you know, obviously. So, there was a bit of thinking about this. And anyway, so then we had the first session of the meeting, and this bishop with whom I had been relating came, and was really positive, really helpful, you know, and everything, and then he went, because he was coming back the next day. And they all said, well, you did a great job there, because he's really...Gosh, he's never been that friendly. Well, done, and thank you so much, and all this...

And then they decided to have the election, and so somebody proposed my name, and I was unanimously elected. So I was President of ICCRS not much more than twelve months after this meeting in Singapore. And because I'd had these two prophetic words, I was not as nervous about it happening, because I thought, if this is God's work, He'll provide. I don't know how to be President of - -; I'd only been to one council meeting, I don't know people all over the world. But if God's saying it'll work...and then I had a wonderful confirmation that it would work, because the day after I was elected, I then chaired the rest of that meeting, which was a five day meeting, I got a phone call from the British Ambassador to the Holy See.

So, Britain has ambassador to Italy and to the Holy See; and this man phoned me from Rome and he said I've just heard that you've been...how do they know these things? I was amazed. I hear you've just been elected President of - -; N., I just want to introduce myself, my wife and I are charismatic Anglicans, and I'm the Ambassador to the Holy See, why don't you...it would be great

when you've finished your meeting, why don't you come for dinner? because I can probably help you.

So I went for dinner a few days later, and he just said... we had a time of prayer and they were lovely charismatic Anglicans, and then he just simply said to me, 'So I can help you. Which cardinals would you like to meet?' And I said, 'How will I meet them?' 'We'll have dinner, I'll invite them for dinner; they always come. And I'll invite you, then you can meet them. And we can do this over the next months, you see, when you come to Rome, I'll have a new cardinal for you every day.' And so I said, 'Well, I'd really like to meet Cardinal Ratzinger.' 'No problem.'

So the next time I went to Rome he'd arranged dinner at his...at the ambassadorial residence, with Cardinal Ratzinger. So the way that then works is, you have a very nice dinner, and get to know each other, of course, and because they're charismatics – and his wife was a typical diplomats wife – she fed all the lines: 'I would want to...' you know...

And then, when I need to talk to Cardinal Ratzinger, about six months later, I phone his office, the secretary or his assistant answers,

'Yes, and who are you?'

'My name is N...' 'Well, you know the Cardinal is extremely busy always, it won't be easy to...'

'No, no, I just thought, you know, I'd like to see him. I met him at the British Ambassador's a few months ago at a dinner party...'

'Oh, oh really. I'll put you through'

'Hello ' – ', how are you?'

'I'm very fine, Cardinal, thank you very much.'

'And do you want to come and see me?'

'Yes, I'd love to.'

'OK, fine, how are you fixed on Thursday?'

Int: Yes; it saves time –

Robert: It's the Lord, you see; because He's done it.

And then soon I co-hosted with the British Ambassador and his wife, Queen Elizabeth's official birthday party on the sixth of June, the following year, to which he'd invited all the cardinals at the Vatican, and all the press, and we were in the line saying, 'The Queen will be so delighted you've come, thank you so much.' It cost me a new dress!

So, I mean, then of course, as President of - - you travel, and people invite you to speak around the world, and so you build up this network of contacts. You see the Renewal in all its different forms, and it's just a wonderfully exciting and interesting thing. And then you are interfacing with the Vatican, with cardinals and bishops, and because of this wonderful British Ambassador, I never needed to see a cardinal who wouldn't see me.

And they don't not see you because they don't want to see you, they're very busy; you're not a priority. You know, you talk to the dicastery on the family and they say, who are you? But you have dinner with the guy, it's 'Oh, ' - ', nice to hear from you!' You know? 'Come and see me.'

It's just God's provision...

Int: Let's move on to number six, and this is a quote from the new ICCRS book on the Holy Spirit. 'As an organised movement with its own structures and patterns of initiation and formation, the CR is one ecclesial movement among many, but baptism in the Spirit is for all the baptised insofar as it is coming alive of sacramental baptism and confirmation.' How do you see the tensions arising from this reality being played out within the Church, local and/or universal, and do you see any resolution?

Robert: Right, I think the first thing to say it, as we said earlier, the CR in its outward expression *is* an organised movement, because that's how the Church has to categorise it, because they don't have a separate category. And there are a lot of ecclesial movements. The main difference is that it is a work of the Spirit, and not of a human founder with a vision. So, there is a difference although there are similarities. And because you have some structure, you have local diocesan service committees, you have a national committee, and international committee. So you do have a structure, so you do look a bit organised, and that is right.

Baptism in the Spirit is not just for people 'in' the CR movement, that cannot be, and is not. It is a grace for the whole Church, and what is said here is correct. And what that means, at its simplest is that 'coming alive' in the power

and love of the Holy Spirit is for every Christian person, it's part of our heritage, it's not for some super-duper Christians, or whatever, it's for everyone, and as we've said earlier, we've received the Spirit at baptism, but we need to make this personal acknowledgement of the life of the Spirit in us, and an invitation for Him to work.

I think it is often you could say like erm, you need to get out of the driving seat and let the Spirit take over. And go as a passenger, and that's difficult, but it's a grace for everyone, and this is the clear understanding of the good leadership of the CR, that this grace has to be available for everyone.

Now, because you have the movement dimension, where some people who have experienced this are meeting now in a prayer group, or something, erm, the normal Catholic who doesn't understand this looks and says, ah, charismatics do this, you see, and I'm not one of those, so this isn't for me. And that produces a certain tension, and a certain disconnect, because it's really for everyone.

So, the way I look upon it is, erm, and this is not probably shared by everyone, er, in the CR, but I look upon it very simply: we're not trying to get you to join something, all we are trying to do is help every Catholic to be open to the Spirit, to have that new freedom.

And therefore, when you talk about it, you have to make it clear that this is a gift for the Church. It's not a gift for a few enthusiasts, or special people or whatever, it's a gift for the Church. And the CR exists to serve the Church. And part of that service and the most important initial part, is to help people understand that they need to respond to the grace of their baptism with a personal openness. And if that hasn't happened, try to help them to see how to do that.

Now the Life in the Spirit Seminars which were introduced in America at the end of the sixties, and in the early seventies, were designed to do this. And they still do. So really, they should be offered all over the Church, and it's not to get people into CR, it's nothing to do with that, it's just to help people to really say 'yes' to the Holy Spirit. They have an inevitably...if you say 'Life in the Spirit Seminars', to Mr Smith in the pew in front of you at church, 'Oh, charismatic!' That's his response. So we have to find ways that we can talk about this openness to the Spirit without using something allows people to dismiss it.

And they dismiss it because they see charismatics as slightly weird people who wave their arms in the air, talk in funny languages, are over-keen about praise and worship, and say odd things to you. You know? That's the sort of...and that's been *really* difficult to counter, so, so really where you have people who haven't got an impression of the Renewal, you don't want to even go that way, you just want to talk about new life in the Holy Spirit, and opening our hearts to the Spirit.

And there's some really helpful ways to do that. Some of the fathers of the Church and early doctors of the Church say it, in language that people can accept. And if you take something really odd...often people are freaked by the gift of tongues. That's the thing that most often they raise, oh, babbling in tongues, you know. But you can quote Teresa of Avila from her writings to her beloved sisters where she talks about jubilation, and how it's gibberish, and she doesn't know what it is, but it's so wonderful and it gives her such joy and freedom, and she says to her sisters, I wish you'd jubilate as much as I do. And, you know, people say, 'Teresa of Avila? She was quite a sensible person, wasn't she?' You know? and here she is doing this.

And there are other fathers of the Church who talk about it in the same praise; 'jubilation' was what was often used for tongues. So *if* you can get people to talk to you, you can present it in a way that is acceptable. And where they come up with, 'Hmmm, what's this 'tongues' thing?' You know, first of all it's a gift of God, that's very clear from the Scriptures. So of course, you can decline a gift of God, people are doing it all the time, but He has offered it to you, and you have to assume, don't you, and St Luke tells you in Chapter nine that actually, a father give his child something that was bad for him?

So if this is a gift, what is the problem, you know? They can receive it. It's a gift. You haven't earned it. You can't make it yourself, you just have to say yes, I'm open if you want to give me that gift, Lord. And you can do a little teaching on what gifts are all about. It's very handy around Christmas time, because people are thinking 'gift', you know. And a gift is not something you have earned, or deserved, or you have got to have, it is something that is freely given, and that's all the gifts of the Spirit, it's God's to give, you've just have to be willing.

But there are...it is a bit complicated, erm, and I think... you say here, 'tensions arise from this reality within the Church', that people associate the openness to the Spirit with the CR movement, and the message that has to be

constantly given is that no, it is not. And you can go back, which is very helpful, to Lumen Gentium and the bit about the charisms, and say, look, this is from Vatican II, This has nothing to do... there was no CR when this was written.

So really, it's God's gift to the Church, and the phrase 'CR' is human invention; when this first happened it wasn't called CR, no-one had thought of a title, it was just an experience of the Holy Spirit. And then as time passed, and not very much time, just a few months, Cardinal Suenens wanted to call it 'Pentecostal Renewal', because it was a renewal of the grace of Pentecost, at that is what is again, but he couldn't do that because there was confusion then with the Pentecostals, and there was tension then in America, and in Latin America, so he couldn't use that.

So somehow, and in my view somewhat unfortunately, it became called 'CR', because it involved a renewal of the charisms, or charismatic gifts. And that is what it then became called. And then people formed ideas about what that was. If you could have used the word 'Pentecostal Renewal', you would linked it straight back to Pentecost, and that would have been much more helpful. Acts chapter two; so you do have to battle a bit with this misunderstandings and so on, but somehow we need to present it so it's not...so it doesn't involve CR, it just involves personal openness to the Holy Spirit.

Int: Thank you. How significant do you think the teaching of the Second Vatican Council has been either providing the ground for interpreting the charismatic experience, or promoting it?

Robert: Well, I guess the most significant bit it the bit we've just talked about, Lumen Gentium, section 12, I think it is. And Vatican II...because Vatican II has generally presented a view of the Church...a requirement for the Church to be more collegial, and because Vatican II promoted for the first time the identity of lay people, even though it was a slightly negative identity in one sense, because lay people are those who 'are not' in holy orders, etc, you know, erm, it was the ground for *Christifideles laici*, the document on the laity.

And you see, the CR is primarily a lay movement, I mean I only use the word 'movement' in the sense that we have explained it, but primarily lay people, cardinals, bishops, priests religious all involved. But the main bulk of the people who are involved are lay people. And so you have to look to Vatican II to see what it has to say about lay people, and it talks about lay people

fulfilling their whole vocation, and all of this, which I think is very helpful, but it didn't say enough about lay people really; in my humble view. You know, we kind of crept in, somehow.

But then, following Vatican II we did have CL which was very helpful, which talked about the gifts which each lay person has, and you know, our role in the world, and using those gifts to promote the Christian message of salvation.

So you know, I think Vatican II was very helpful in providing teaching, basic teaching, even if only fairly short, on the importance of the gifts of the Holy Spirit. And it comes through different documents, the importance of the Spirit working in us and being open to the Spirit. So, I mean, I think it is significant; I think it becomes more significant the more Vatican II is actually promoted. So I think the Year of Faith...hopefully people read Vatican II documents who hadn't read them before.

Pope Francis is showing remarkable desire for this collegial aspect of the Church to be developed, and I think that'll be very helpful to the promotion of lay people and their ministry and their place in the Church. Because that has been a weakness, in my view, that quite a bit of Vatican II hasn't been promoted. But it seems Francis is quite keen to do that, and when you read *Evangelii Gaudium*, his latest apostolic exhortation on the new evangelisation, it's crystal clear that he is expecting every baptised Catholic to be involved in this. And the last part of it is all about Spirit-filled evangelisers, and you'd have to say that is very helpful to the charismatic world, because that's what we are trying to produce. And he goes on to say how important that is, and what a difference that makes. And of course his big emphasis on joy, and you know, one of the complaints about charismatic renewal is that it is too joyful. People are actually enthusiastic, and you know, in Catholic terms that is always to be regarded with some suspicion. 'Enthusiast' is not a positive word.

So, I think we'll be making more progress now, in this whole area...and I think the Renewal, while it varies around the world, in some parts of the world it's still building itself, in a way, which, I mean, I am not very happy with, I see it as having to serve the Church, that's the key thing. And if you are building a big organisation, it is...it can be more impressive, you perhaps have more clout, but I don't think it is the right thing, personally, it's...it just worried me a bit. But there's no doubt that when people think of movements in the Church, they often think of people like the Focolare, Neo-Catechumenate, more than they think of the CR, because of their structures and organisation. But if you think

of numerically, the CR has more people that would admit to being baptised in the Holy Spirit, than all the other movements have put together in them.

So, it's amazingly disproportionate in that sense. So, I think we have done quite well, in keeping it away from being like other movements, with too much structure, but you have less clout, in a sense, because you are not structured, to the same degree.

Int: Question 8, which is again covering in part what we have already discussed, but I think you could perhaps elaborate a bit more. 'Although recognised by the Church as a lay movement, the CR has from its earlier days included priests and religious. Do you see the label 'lay movement' as helpful or as an impediment to the incorporation of CR into the wider Church, or as neither of those?

Robert: It's an interesting question this, because in a way, I'm always wary of labels that are limiting. And if you talk about it being a lay movement it is true that probably 95% of people in it are lay, but it suggests that perhaps there isn't the same openness or welcome for priests and religious and bishops and so on, which is just not the case. And, you know, we often lament the fact that we don't have more priests. So I am not sure. I think it's good that it emphasises the laity have an important role in this, and I think that often the Church speaks of all the movements as 'lay movements' it's the way the Church kind of...because the majority of the Focolare and, I think, even the Neo-Catechumenal Way and so on, probably the majority of participants are lay people, because the majority of participants in the Church are lay people. You know, you don't talk about the lay Catholic Church, although if you walk into a parish, there would be one priest and three hundred lay people.

Erm, so I think it just needs to be used carefully. I don't think it's an impediment to the incorporation of it into the wider Church, but I don't think it's strictly helpful either. It's neither, really, it's sort of, you know...and I mean, I think the other thing is, we need to educate people, who are part of the CR, a bit, because sometimes they don't fully understand what it is they are in. They just know that it's been lovely, and they go to a prayer meeting, or they do whatever.

So, I don't think it's necessarily a good label, but I don't think it is necessarily a bad label. But it is not an accurate label. It suggests exclusivity, which it isn't. But most of the leadership is lay, that's a reality. It started off with more priests

in charge because in the early days the laity didn't know much, and the priests were in a better position, I think, to see what this was, but then, as lay people grew in their understanding, it became more and more led by lay people. And that in most places the situation today.

If you look at the international council of ICCRS today, I think there are two priests and sort of fourteen lay people, or fifteen lay people. So it is more lay than clerical, there is no doubt about that, though at the moment I am not sure if there is a religious sister there; there was in the past, but at the moment I don't think there is. And in the early days again, you saw far more sisters, religious sisters involved, and you don't see as many today, for whatever reason, I don't know why that would be.

Int: What difference do you think charismatic experience through the CR has made to the life of the Church or society in this country.

Robert: Probably less difference than I would have hoped, in the Church. If you look at society, you probably have to include the charismatic experience in other denominations, because that's probably had more of an effect altogether than any one denomination, in the sense that erm, I think it focuses people of two things. One is initially their personal relationship with God, which comes alive. But then, there is always a strong message in this of going out and serving, and if you look at quite a lot of activities in society and generally, they are quite often headed up by people who have had a charismatic experience of some kind. And this is also true within the Church, there are people who've had a charismatic experience are often more engaged in their parish than those others, not exclusively, of course.

I know when I look at our parish here, an awful lot of people who serve in the most prominent positions, you know, whether it's doing the sacristy, whether it's organising the church cleaning or the flowers, which are very significant, if rather small, if it's doing the feeding of the homeless, a lot of them have come through some experience of the charismatic, and have then gone on to serve. And they haven't gone in saying, 'Oh, you need us, Father, now we're some sort of super-Christians. Give us something important to do, you know, like planning the liturgy.' Most people just go in and serve where there is a need.

So I think in the Church it is very influential, and I know when I go round, often people who are parish assistants of some kind or secretaries or whatever, they'll sneakily come and tell you, 'Of course, I am baptised in the Holy Spirit.'

Even though everybody doesn't see that as being their main thing. And speaking for myself, I mean, I just felt at the beginning, a need to serve. And I remember the first service I ever did in the parish, was to go and pick up people who couldn't get to Mass on a Sunday morning, just bring them in and take them home again. You know, you don't win Oscars for doing that, do you? But it's just an area of service, and I offered to help with other things over the years, so over the years in my parish, I mean, I have done, I have done the catechism classes for kids who aren't at Catholic schools, erm, I've been part of the youth management committee, I've chaired it, I've chaired the parish council, I'm on the pastoral committee, er, you know, I'm just... people don't think, 'Oh, he's a charismatic!' They just know that I'm available to do stuff, and so I do it.

My bishop putting me in charge of youth ministry in his diocese under him, just because he thought I am good at that. And then I am a trustee of the diocese, I sit on the finance board, and have some control over what we do with our money, which is... interesting, and get invited to give talks at sort of fairly serious diocesan level from time to time. It's just a desire to serve, and I think this is replicated, I don't say everyone does the things I do, but erm, people's openness is used by the Church and then in society, the same thing happens. I meet people...when I was working – I retired from the part time work in 1999, but you know, up to that point I would meet people in industry, and erm, sometimes top people in a company, and they would say to me, 'Er, you are a Christian, aren't you?'

and I'd say, 'Yes, I am.'

'Catholic?'

'Yes, I am.'

'and I've heard that you are baptised in the Holy Spirit.'

And I would say, 'Yes, that's true.'

And they would say, 'Yes, I am too.'

And it was quite interesting, people who had gone to quite high positions and you would never have known that, if you had just read them making statements in the press, or know, you wouldn't know, but you would know that they were very open, fair and honest people, that they ran their business or whatever, in a good way, and then you would find out, so that was obviously

part of their motivation. So I think the effect is quite profound, actually, and I'm always...interested, I was just reading today the erm, the woman who declined to work on a Sunday, and had to go through all the court process, and they found that she hadn't got a case, but she said, 'I felt it was right that I did that, because I want to go to Church on a Sunday with my family.' And she sort of accepted it, but they felt it was significant that she'd...that by saying 'no', that she'd actually done a good thing, because this is now on the agenda, to be looked at, even though she lost the case.

And I felt for that couple who wouldn't have a gay couple in their bed-and-breakfast. It wasn't just that they wouldn't have a gay couple, they wouldn't give a room to an unmarried couple, you know? Heterosexual, unmarried couple. They just had their standard, and it was their home, and they wouldn't allow an unmarried couple to share a bedroom, and they wouldn't allow a gay couple to share a bedroom. They weren't anti-gay, they weren't homophobic, it was just the same for...and I felt they were poorly treated in many ways, because that side of it was never talked about it. They were homophobic, weren't they? they were anti-gay; no they weren't. They had a standard, and if it was an unmarried living together couple they wouldn't have them either. So I always felt they were rather...yeah.

I remember when *N.* and I were students, and we went on a trip to go up around the Highlands of Scotland, because we were at Durham, and I mean we weren't engaged, we weren't married or anything like that, and I remember the first B+B in Scotland, that we ever went up to the door to see if they had accommodation, and this Scots woman opened the door and she looked at me and said, 'Are ye married?' And we said, no, we are not married, and she said, 'Ye'll be in different rooms!' So, we said, yeah, that'll be OK, 'Well, if you are happy to be in different rooms, then I will take, you, but if you want to be in the same room I won't take you.' And then she said to me, 'And you will be in the shed down the garden.' So, she wasn't even allowing the *possibility* that I might have sneaked into *N.*'s bedroom... and *N.* was in this very nice bedroom in the house, and I was in this leaky shed, with a hole in the roof, down the garden! And when I went down to go to bed, the landlady said, 'And the door will be locked until eight in the morning.' (laughs)

Int: A different era.

Robert: Yeah, a different era, you know, but she was very clear about, you know...I mean, we didn't even ask the question, we weren't even thinking

about that, we were just wondering if we were going to get some beds for the night.

So, I think...yeah. That's what I think.

Int: So, number ten; the goal of CR is for a charismatically renewed Church. How would you see a charismatically renewed Church, its key features, practices, structures...

Robert: That's a good question; I mean I think the statement is correct, I think the goal is for a Church which is alive in the Spirit, which is open to the Spirit working in a very kind of free way. And how would I see that? I think I would see a number of changes, or...not necessarily total changes, but different emphases. I think praise and worship of God would become more part of the life of the Church in a more overt way, and, probably that means singing, mainly, because I think that is a very important question that we express our worship. Now I know there are many ways that you can express worship, it's not limited to one, but I think there would be more openness to a more demonstrative and open expression of worship so that would be allowed for.

So I could see you might have a...one of the Sunday Masses would be more that style, I think the main thing I would see is that we would be seeking the Lord, erm, in our decision-making process much more overtly than we probably are today, so I think, when any decision was being made, there would be a time of prayer for that decision before it was made, in a more visible form. At the moment, I think, people come together and say a prayer and then just think what they want to do, and there would just be this wider sense of, well, just what is God saying to us? That would allow for some spiritual input that might be a little bit different, from what you would normally think of, and I think that would help us.

I think we would have a much greater focus in the Church on sharing our faith. *Evangelii gaudium* you know, is preparing us for that, and I think we'd see that. There'd be much more emphasis on being open to people, we'd have more sticky edges, if you like to put it that way, where people could come and be drawn in slowly. Erm, so I think our emphasis would be much more on being a missionary Church, than it is at the moment; it's still very largely a maintenance Church, however you try to hide that, that's the reality, we're just thinking how to keep the show on the road, most of the time, and I mean listening to bishops talking about the shortage of priests, it's 'How are we

going to manage?', you know, and I am wanting to say, you know, well, we need to actively work for more vocations, and there needs to be a whole kind of focus on doing this, and I think if people come into a really good, living relationship with the Lord, and openness to the Holy Spirit, vocations rise.

And this is one of the reasons why you see a lot of vocations coming through some of the new movements. You know, it's a reality, really. But the Church...I mean, my experience of that, is, having some young people some years ago going to seminary from the Renewal, and just being mocked, teased, their lives made impossible really, to such a degree that maybe they would last a year, maybe two, and then they would come out; because they just don't feel they're accepted. And going to a bishop and saying this is going on, and it was like, well, yes, it is a bit weird, you know, the charismatic...but that is what has brought those guys in there, their love of the Lord, and their openness to the Spirit, and then their life is made so difficult for them, they can't really sustain it, and that's not right.

Now that is changing, I mean, David Oakley is now Oscott Rector, and he is charismatic, formed totally through the Renewal, and they know that, those that appointed him, they know that, it's not a secret.

Int: The former Rector, Mark Crisp, he was Maltfriscan,

Robert: Yes, Maltfriscan; so you see things have changed, are changing, there is more understanding of all of this as being important. But I just feel that the Church really needs to accept this type of spirituality, and it doesn't require changing everything, it just requires taking your foot off the brake in some respects, and putting it on the accelerator.

So, I am quite optimistic that the Church can do this, I have noticed that things have changed hugely over the years, since I first was involved, it was really a novelty, in the early days, and then it was one that most people decided they didn't like, whereas now...before you came this morning we had a meeting of – a prayer meeting – for the local ministers from the local churches, with our Catholic priest very happily here. Now he would never say he is a charismatic, but he prays freely and spontaneously, and you know, he's always asking me, will you come and do this or do that, or will you sit on this group, er.

In a way, they like the fruit, but not the expression. I think that's where it comes to. I remember years back, and I think it is still present, this view: a priest said to me, 'I don't really like the CR, but I do love the fruit. People in my

parish who are part of the Renewal, they pray more, they come to the sacraments more, they believe the sacrament of reconciliation is really important; you know, they serve in the parish, they do all the really grotty jobs that nobody else wants to do, and they give me more money. But, he said, I'm not too much into the arm waving and singing in tongues. But the fruit: great.

And I said to him, well, you know, I understand that, I can see where you are coming from. But just think, you know, if this was more widely available, if more people were committed in your parish. How many charismatics have you got? And he said, about twenty. And he had a church where he had about six hundred at Mass. And so I said, OK, so you have about five hundred an eighty, still to go at; now if five hundred of those were changed by being open to the Spirit, what would that do then, to your Mass attendance, to your use of the sacraments, the money that you would be getting in the parish, Father, the service that people give, if you had five hundred of them, instead of just twenty?

Oh, he said, my parish would be...it would be amazing; it would be like the envy of the diocese! And I said, well, is that a good thing? and he said, well I suppose it is, but I hadn't really thought of that.

You know, so people see it, but they're not sure if they really want it. But I mean, to say I love the fruit, and to give all those good examples of the fruit, I mean, I said to him, if you only thought of the money, Father, gosh, yes, he said, how much then would I have? And he was kind of working it out! (laughs) So, I mean, I do think there would be... you would see some different things, you would see much more dependency on the Lord for decisions before decisions were made; you'd see that opportunity for kind of God to somehow exert a guiding influence. Now I am not saying that that is not present in the Church, but in a lot of ways, you don't see that, you don't really see that. I think the spirit of the law would be followed more than maybe the letter, in some cases. You know, you get some real kind of nit-pickers, who you know, it's OK if you follow the letter of the law what you're saying is probably correct, but the vision and the spirit is different.

Structures: er, I just think you would see more evangelistic kind of structures. You'd see more things that are looking out, and trying to draw people in. I think that is the biggest weakness we have. We are very often serving the committed we have, and we need to open the door and look at how to serve those who we really need to raw back. Especially our lapsed, you know, I

mean, we are quite a big parish here, we have one thousand at Mass, but there's two thousand out there who don't come to Mass, who are lapsed. And they just need somehow to be contacted and welcomed, brought in, there have to be events that they might come to. Not to be sort of afraid of them, they are kind of on the parish registry with a kind of blob after their name which means that they don't come (laughs)

You know, they're there...and often they've left for well, there's a number of reasons why people leave – I want to say 'drift', they just drift; they come a bit less, and then they don't come at all, hardly. Another is, there is a row with a priest, or nun, or somebody, or somebody has upset them at the church. And all that says to you is actually their commitment is too something not what we are about. And some leave because the nine o'clock Mass was changed to the nine thirty, so they don't come anymore because they play golf at ten. And you have to say, sorry, but what were you really about?

So, we need to find the ways to deal with all these things, and I think the Renewal will do that. So, I don't see massive new structures in the parish, except that, you know, the emphasis would be different, so when we do the London run from here on a Monday when we go up to feed the people who are on the streets in London, erm, and we do that very lovingly, and we take orders, would you believe? for the kind of sandwiches they like, or the kind of squash they want to drink, or whatever it is. I would love that to be seen slightly more as a process of evangelisation, so there's no...the average person on the street in London who receives from us as a parish, they know it's St Joseph's parish, the van's got it written on the side, they know they get fed every week, and they get drinks and they get blankets and all that kind of thing, and there is never any attempt to kind of link it to the Gospel.

Now, I am not saying you grab them by the throat and ask them if they are saved, or you know, but just some little ways, maybe I don't know, give them a copy of the...last weeks' readings or something, I don't know how you'd do it quite, but I think we do need to be a little bit more...Whereas at the moment, the people who do it are great, and if you go with them you can't really say you should be doing this or that. But it would be good if it was actually in their hearts to do something a little bit more evangelistic, or to at least assure people that God loves them in some way, and that we are doing this as a sign of His love for you. Instead of just, we're doing it because you are hungry.

It's really funny, they place orders, they'll say 'Oh, that's John; oh, he doesn't like mayonnaise on his prawns.' (laughs) And I think that is lovely, but in another sense you're thinking that's a bit...

Int: Á la carte.

Robert: Á la carte sandwiches. Has anyone made John's sandwich this week? Haven't we got any prawns? He likes prawns. (Laughs). That's what we'll be saying up in the church hall when they're making the sandwiches.

Int: I can remember we had somebody who knocked on the door on a regular basis..

Robert: Yes, and they're all a bit like it, you know?

Int: It's like us with God, really, isn't it?

Robert: It is! It's very funny, and there was a time when we used to mix up these big bottles of drinks, which they used to love. Can't do that now, health and safety, you've got to give them a sealed drink. So, it's got to be in a bottle that you haven't opened, so you can't mix up drinks, you have to buy juices or whatever,

Int: And with the brand or the label...

Robert: Which of course is very expensive in comparison; I don't think a health and safety inspector is going to personally come along, but there is a rule and the people in the parish get worried: what if somebody gets poisoned by some water we put in the squash. Come on, you know, but such is life.

Int: And finally, some of the practices of CR are not attractive to many Catholics for example, praying in tongues publicly, raising hands in worship, styles of music used to lead praise, to name a few. Could you imagine CR changing some of these features? Do you think it should?

Robert: I am not sure I would be in favour of *changing* them necessarily. I mean, if they're being done under the inspiration of the Holy Spirit, and freely, I think what's often needed is some better explanation of what this is all about, why we do this. You know, I think people often don't understand that...well, I think first of all you have to tell people that they don't have to do these things, that's very important, you don't have to put your hands in the air, you know. If you don't want to pray in tongues, it's a gift, but you can use it or not if you've

got it, er, you know, styles of music; that's an acquired taste, perhaps, and if that doesn't help you then there is a quieter kind of ...I mean Taizé music would be an alternative thing that you might quite like.

So, I think there is a discussion to be had with those people who don't like these things, that you don't have to have these, that these are not the important thing. But also to explain that people get excited, and wave their arms in the air because of something that's happened, it's not just there's a liturgy which says, at this point everybody waves their arms in the air, like you genuflect, or...it's not that, they're expressing something that's happened to them, and that's why they like the lively singing and why they enjoy praising God, because they want to thank him.

So, explanation is one thing, making clear that you don't *have* to do things like this, they're not required, erm, I wouldn't want to limit the charismatic element, but, I mean, people actually voluntarily do that. You know, you go to the prayer meeting on a Friday, and everybody is singing in tongues, and putting their hands in the air and praising God, you go to the Sunday Mass and you don't see any of that, so people choose not to, it wouldn't be appropriate because of other people. And I think that is understandable, but I think the CR doesn't legislate that you have to do it. So it doesn't need to legislate that you're not allowed to do it. You know, it is a free thing. But I do understand that it can be off-putting to people.

It's quite interesting when we have a joint churches thing, because we have two charismatic, fairly charismatic churches, and so you've got a few people with their hands in the air during worship, and you've got lots of people who don't, and our people seem to cope with that, they don't seem to be worried by it. Erm, you know, they seem to think, that's a charismatic from Goldhill Baptist Church, or...it doesn't *need* to be a problem.

When it becomes a problem is when people are given the impression they ought to do this, and I am totally against that. I remember I was giving a talk at a day for renewal somewhere, and the Universe had sent a photographer, and he had spent the whole meeting sitting in front of me with his camera, waiting for me to do something charismatic, so that when he had his little report, they'd have a picture of me kind of (poses), so I didn't do it.

The photographer came to me at the end and he said, aren't you charismatic anymore? And I said, what are you talking about, and he said, well, you didn't

have your arms in the air, I was waiting for the photo. I said, I know you were waiting for the photo, and that was why I didn't do it; I just thought you don't need a photo there. I'll have to find an old one then, he said. Because that's like, if you are going to write about the CR you have to have a picture of somebody looking a bit daft, don't you? With their eyes closed and their arms in the air.

So, I mean, it is not necessary, but explanation is more important, not prohibition. I don't think you should prohibit, and people should have freedom, really. I think that is one of the gifts of the Renewal to the Church is freedom. Freedom to be who you are, so if you want to be more expressing then you can do that, if you want to be more contemplative, then that's OK, you know, I think it is that freedom in the Spirit, however that Spirit leads you is OK.

I mean, people don't normally object to Taizé and say, oh no, not another chant! You know, why do we have to have all these chants? I suppose people who feel like that don't go to a Taizé event. It's a style and a place; it's not to be prohibited, it's just the reality of what they do there, and if...so I think it's freedom is what I'd say is important. So, I wouldn't want to change them, but I would also want to say to people to be sensitive. I am always telling charismatics to be more sensitive to the people around them.

Because, I mean, I know I get irritated sometimes by charismatics (laughs) who do go over the top and don't seem to be sensitive to where they are, or...people around them. I think sensitivity among the charismatics is to be encouraged. But I wouldn't change them. But I would want people to be more sensitive and I would want them to explain it to other people and say, you don't have to do this.

End.

Testimony 8 - John

Int: Thank you , so, we'll start then with the formal questions going through. So, please feel free to answer as fulsomely as you wish...

John: So, it's since October 1971, in answer to question one,

Int: Ummm. And so, question two, do you have charismatic gifts, and if so, how are they used?

John: Well, I don't like the phrase 'charismatic gifts.' The New Testament... I like the New Testament phrase of Paul's, 'spiritual gifts', which you see, I think.. it seems to me in the New Testament there's a distinction between *charismata* just in general, and *charismata pneumatika*, of the spiritual gifts, which, you know, which is what the phrase is used in 1 Corinthians, and erm, I think that's significant. Because in one way, the phrase 'charismatic gifts' is... it's like saying 'charismatic charisms', and

Int: Tautologous.

John: Yes, erm, now so, in terms of those spiritual gifts, I would not use the word 'have' either. I mean it's not a power that suggests a kind of possession, I think, 'do you exercise', or 'have you exercised' or 'have you experience of these,' yes.

Erm, I don't look at it that I have this gift or that gift; you know, I have spoken prophetic words, I do pray in tongues, I have prayed for healing, erm, I have... you know, I think... But, you see, another thing is, I think you don't decide what gifts you have, somebody... I think it's the community that recognises these gifts in people. And therefore, you know, the idea that, sort of, I want this, this, this or whatever, well, OK, you can want or ask for it but whether you receive, is other people who

(Brief interruption)

John: So, I think, erm, they're used... the purpose of gifts is to build up the body, you know, they're there for others. So, I think, an exception from this is the personal, speaking in tongues which, as Paul says in 1 Corinthians 14, builds *you* up, but basically that what they're for... for building up the body, and so I think this community church context is very important for understanding the charisms.

But I do think that, you see, there's the whole issue of baptism in the Spirit. The...what does it mean... but I think what's at the heart of this, and it links to the nature of the charismatic... you see, and this relates to question four, 'How would you describe 'charismatic experience' ?' I think that the whole CR, and what's described as baptism in the Holy Spirit, it's to do with surrendering yourself to the working of the Spirit. And so you are allowing God to... the Lord, through his Holy Spirit, to work through you. And so, it involve...people do not exercise these gifts without such a surrender, you can't receive them without this kind of yielding or surrender.

So, for example, with prophetic words, you have to sort of... you know... the prophetic words don't come out of your own mind. Erm, and although, you know, this is what often happens, when some people give prophetic words, which they think are prophetic, which are just really, holy thoughts coming out of their own mind. But a real prophetic word comes when you sense something, and then you act on it and speak it. And often, the prophet, it's not something you're working out in advance, and often there's a sort of impulse that a person senses, and you're yielding to it, and you begin to speak and a prophetic word comes out.

And I think it's the same with all charismatic experience, it involves this kind of... it's, in a way it's letting Jesus and the Holy Spirit *act* as God. And allowing them to work through you so that you are an instrument, but you are not the originator. And, I think that this is where the power of it lies, because you are accessing, you are really accessing the Holy Spirit,... the erm,... does this make sense?

Int: Yes, erm, and just out of interest, going back to erm, your saying about the spiritual gifts, the communal dimension, that these are discerned by the community as well. That it's not just the individual saying, for example, 'I have a prophetic word, here it is.' But, would you say that the community has a part to play in identifying whether therefore, a word spoken is prophetic or not?

John: Yes, but I think, you see, but if, I mean, often in bigger meetings people expect leaders ask that any word is discerned in advance. In very small meetings you know, it doesn't make sense, but erm, but that's a permission, it doesn't make the word prophetic. The point I think, in a sense the prophetic element is shown by its impact on people. Because, if somebody is uttering something that is really a product of their own mind, even though it is a Christian mind and it's a holy thought, erm, it doesn't have any power in it,

People think, 'Oh, that's a nice thought,' or 'that's a nice word.' But it doesn't change anything, whereas the word of God changes, things.

So, where you have a genuine prophetic word it has an impact. And so, erm, now... and I think often, you don't need... the question is when do you need a discernment afterwards. I think, often you don't need discernment because if it's a prophetic word it bears fruit. And if it's not it just doesn't do anything, you know, you ignore it and move on.

However, discernment is needed if a prophetic word is something that seems to be a direction for the future of a group. Then it...there's a... the group will need to discern, is this word are we basing future decisions... are we going to, sort of, pray together about how we act on this word. Then the corporate thing is needed. But I mean, if, but there are some erm, you can think of, you know there was a famous prophecy... there were two famous prophecies given at the 1975 Rome conference. I think one was given by Bruce Yocum, and the other by Ralph Martin. But one was about shepherds, and the shepherds repenting, you know, and so on, and this, this was printed in New Covenant afterwards and so on, and this had a huge impact. I don't think groups gathered to discern whether it was authentic or not, it was just obvious by the way that it impacted people. And it impacted, and it was totally in line with the Scriptures, and everybody knew that when they heard it. They didn't need any sort of special meeting to discern it.

But, you see, that wasn't telling anybody to do anything, it was a challenge, like, it's a word to..., to impact now, and to change people's hearts now. But you do get prophetic words that are received or, seem or appear to be proposing, like coming from the Lord, the right direction for this community or for this group, or something, and then that actually needs to be discerned. Erm, you know, is this word... and often, with these words the discernment isn't necessarily simply, 'Is this from God, or not?' , it's also, 'Is this for the whole community or is this word only for the person who received it?'

Because sometimes people receive a word that's really for them, and they think it's for everybody else as well. And it isn't, you know, or it may be that that those things need discerning. But I don't think that it follows that every exercised spiritual gift needs discernment, then this would be impossible. On the other hand, if somebody is purporting especially prophetic words, to...to be giving prophetic words that leaders are really uncomfortable with, they don't feel... they feel that there's something wrong with them, you know, that's part

of discernment and making sure that...that you know, people are not... are helped to distinguish what's authentic from what isn't.

But I think erm, but I think too that... after many years I think that it's more that you live the life in the Spirit, the charismatic is... the life in the Spirit is charismatic, because it's an openness to being led by the Holy Spirit. It's a real belief in the Lordship of Jesus now, who pours out his Spirit and guides his people now. And so, you try to live all the time being guided by the Spirit.

So it's a mistake to think of the charismatic thing as though you're... you're just sort of going along leading a normal life all the time, without any special reference to the Holy Spirit, and then suddenly you get a few charisms, and then you go on again normally until you get a few more charisms. No, the whole thing is charismatic, and the charisms make clearer the nature of what it is to live by the Spirit; they're a clearer instance of being guided by the Spirit. But, but this should be there all the time; does this make sense?

Int: Yes, yes.

John: That's important for the spirituality thing, because if you think, erm... you know, and it's only when people understand that it's to do with the way you live all the time, that you're going to get a renewal that makes a big impact. You know, if people are thinking that the charismatic element is only when somebody prophecies, or, there's healing or something, no.

So when you say 'How would you describe charismatic experience?' it's much wider than exercise of the charisms. Charismatic experience is living according to the Holy Spirit, so that you are seeking... the Spirit is being given all the time, and it's an exercise of the Lordship of the Risen Christ, and so you are submitting things to him. Now of course, in our weakness we're often not thinking about him and submitting things to him, but we have to learn to submit everything to the Risen Christ, and the movement of the Spirit.

So erm, you know, it's very interesting how, with the charismatic groups how ...I mean, I've been part of certain initiatives where you are really seeking, some serious seeking of the Holy Spirit and so where you have a...some examples... a meeting of several days where there's no agenda in advance. You begin by praying, and by seeking from the Holy Spirit what you are to do in these days. Of course you have some idea in general about why you have come, but I think that for me that sort of experience was a big learning lesson about being open to the Spirit.

Because you see, often, and even in charismatic circles, and so on, you can get the typical pattern you find where the people have meetings, and you have an agenda that's been worked out in advance, and the agenda hasn't been prepared by real, serious seeking of the Lord, and then you come to your meeting with your agenda and you open with a prayer to ask God to bless the meeting.

Well, probably not much is going to happen, because there wasn't a serious seeking of the Lord about the agenda.

Int: Yeah...

John: Erm, now, so charismatic experience is life in the Spirit, period. OK?

Int: Thank you.

John: Alright, so, five, erm. Well, I think you have to learn to live life in the Spirit, and the diff... and all the areas the Lord leads you into. So, my life has had a theological dimension, it's had a pastoral dimension and ecumenical, and you have to erm, allow... you have to bring this ideal of following the Spirit into all those things. Erm, you see, in John's Gospel, Jesus says he only does what he sees the Father doing. I think this is...that's highly charismatic, because that is...you are receiving from the Lord what you are to do.

And erm, I was in a deliverance meeting in Rome, a consultation about this, organised by the Renewal internationally, about two weeks ago, and there was a man from Philadelphia, a layman with a big deliverance ministry, a charismatic, Neal Lozano, and he was talking about his method of praying for healing and deliverance, and he came up and said, 'Our method, we always...we seek only to do what we see the Father doing.' You see, this means you are always looking to God. You are not running ahead of God. So when you are praying for something, you are not just wanting what you want or what the people want, you are praying according to what you are receiving from the Spirit.

I think this is very interesting. And I think you have to bring this into all these different contexts. Erm, I don't have much inter-faith experience, I am involved a lot with messianic Jews, but that has come out of my charismatic involvement, but their belief is in Jesus, and who believe are mostly charismatic.

... Erm, now I think, you see the... this is the whole... you see this has happened all through Church history. This isn't a new phenomenon. That you've got this tension between organisation and the freedom in the Spirit. And so, erm, you know, it's there in the history of the Franciscans, and all sorts of things. But with the Renewal... you see, this in a sense is what Simon Tugwell was objecting to, sort of 'organised Renewal', you see.

Erm, now, but in a way, you cannot avoid organisation. You know, as a movement develops, especially when it becomes a vast movement like CR in the Catholic Church. You can't not have any organisation. But, there's always a tension here because the Spirit cannot be limited to organisation.

Int: No.

John: So, you begin you begin to get structures emerging in the Renewal. Now, it's very interesting that the first structures that arose were...there were communities that developed within the Renewal that began to have their own structures, but putting that aside for a moment, the movement as a whole, the first structures were Service Committees, really. Well, there were Life in the Spirit Seminars and so on, but the organisational structure was the service committee. Now it was significant that they decided on that format, because a service committee was... it was not organising. It was not intended to organise renewal. But, the choice of the word 'service'; it was a group of leaders, generally national, and later diocesan, that was chosen or that was formed to serve what the Holy Spirit was doing.

In other words, it wasn't... it was...service committees were totally different from a leadership body in other movements, who are making all the decisions. So, the service committees as the idea was originally, they were not organising renewal in their countries. They may have organised a conference here and there, but there were also some other conferences. They didn't claim a monopoly. They weren't saying, 'We are CR, and anything that we don't...isn't under us, is not really CR.'

That wasn't the point. This is very significant, because that makes it different from other movements. Erm, and so the choice of the structure of service committee was a recognition that charismatic movement was different in that it, you know, it's wider than any organisation, because really, who's involved in renewal? everybody impacted by the Holy Spirit in this way. OK?

Now, so, I think that is a very important point. Now, you see, in the erm, but in relation to the Church authorities, erm, well, you know... under John Paul II, you begin to get the recognition of that there are many new movements in the Church. And the phrase 'new ecclesial movements' begins to be used, and then there are special meetings of new ecclesial movements. And the CR, and all of them come in Church structure in the Vatican under the Pontifical Council for the Laity.

So, the CCR from this point of view officially is regarded as one of the new movements. Now, Charles Whitehead ... after the recognition of new movements and all of this, Charles Whitehead was President of ICCRS, and he was one of the people always saying, as was also Fr Raniero Cantalamessa, CR is not the same as other movements, it's different, it didn't have a human founder, it doesn't... and it's important to think about what is the difference here, because the typical pattern of new movements and also new religious orders, and congregations, is you get some holy person, who is totally seeking the Lord, being led, and they begin to draw disciples around them, and they form forms of community, and they develop.

But you get a person at the beginning who is a founder figure, and they have a vision, and then they communicate the vision, and other people are drawn to that vision. And this is the typical pattern of all these other things. That is not the way that CR began. Now, erm, now another consequence of this is, the other movements are generally more mature, because when founders draw disciples around them, there is a process of formation. You know, religious have novitiates, you have programmes of formation before you can make a commitment and so on. OK.

The renewal... there is nothing of this. Maybe there is Life in the Spirit Seminars before you join a prayer group, or something. But lots of groups don't run Life in the Spirit Seminars; people just go along and somebody prays over you and you get baptised in the Holy Spirit. OK, so there is no required formation, so in the renewal you have this phenomenon that you've got people who've really had strong experiences of the Lord, but they haven't had...they've had hardly any formation.

But this is totally different from all the other movements, and it's very important to keep pointing this out. So...but, you see I was very happy at this ICCRS consultation at ' – ', to hear ' – ', say that he recognised that ICCRS was not erm, you know... some of the national service committees are not in touch

with everything that's happening in their country. But what I saw... what I see so... I know that in ' – ' and in ' – ' there's lots of charismatic groups that have nothing whatever to do with their NSC, they don't want anything to do with the NSC, because they regard that as dead.

And, but on the other hand, at this meeting in ' – ' it was obvious, like from ' – ', that the NSC is not really functioning like a service committee, it's acting in a controlling kind of role, and that's trying to say everything charismatic ought to be under us! Which was totally alien to the original thing, you see.

But these are all part of the ...there's always this tension between the organisation and the work of the Spirit, so you cannot say that something that happens outside the official structure is not charismatic or not authentic or not Catholic or something like that; you can't do that.

And, you know, so you've got this illustrated, like I said, in ' – ', and ' – '. Now, England is... England has certain distinctive features, and England in one way is very blessed like this, because Charles Whitehead was in a key role for many years and still is exercising an important role in renewal, and now Michelle took over chairmanship and leadership...Now, the Service Committee: now what's distinctive about England is that the Service Committee has had a real openness, has not been narrow, and it has... and in England the bishops have not sought to control it. In some countries the bishops have appointed people and so on, and this is what produces the situation where the NSC has no vision and no really charismatic character, it's just, you know, it's controlled by priests appointed by the bishops and so on, and who may not even have been in the Renewal.

Erm, whereas in England the bishops have, have...there's been a good relation with the bishops always but no control. Also in England, because of this you don't have this phenomenon of there being significant charismatic groups or developments that have nothing to do with the NSC. This is important. Also, in England, you do not have the divisions you get in the Renewal you have...there have been in some other countries, like in some countries there's been a real division between ecumenical renewal and Marian emphasis in renewal.

Int: Right.

John: In England that has been avoided totally, I think. And the great reason is that you've got New Dawn founded by Myles Dempsey, you've got Celebrate

with Charles, and they've always encouraged...they've always been open to each other, they've not... they don't regard themselves as *the* right way, or *the* Catholic way, or something. I mean, Celebrate is more ecumenical, but...New Dawn is more Marian, but there's no big tension between them, and this... so there's not been this tension that there's been in some other countries.

You've got it here in[], this... so, I think the Renewal in England it's not that big, and, er, I'll come onto this question of being on the fringes and so on later, but I think that it has... England in some ways has been a happy experience, because it's avoided some of the obvious dangers and problems that have become manifest in other countries.

And erm, but you see one of the tensions, the key tension is this thing between organisation and the freedom in the Spirit. And erm, you see if you try to make the charismatic group like the Service Committee controlling or requiring that it's like...erm, there's a movement in[], you've had marked tensions in this area – I don't know if you've heard..

Int: Heard of, yes.

John: Between[], and the other charismatic groups.

Int: Right.

John: ' – ' presents itself as...as the real renewal in the Spirit. Now, erm, they have a massive conference at ' – ' every year. This year they are holding it in ' – ' instead, because ' – ' is going to it, but erm, I think... you see in ' – ' there are a lot of groups that do not belong to ' – ', but they're not in bad standing with the Church, because the groups that don't belong are nearly all local, and they've got good relations with their local bishop. And if they have a good relationship with their local bishop it doesn't matter what ' – ' say.

But ' – ' explicitly say, in some way their model is Catholic Action. Now, Catholic Action in ' – ' goes back to ' – ', and so on, and that is strongly centralised, and so on, which is true of ' – ', but you know, whenever you get that sort of thing happening, you get this... you get a lot of other people who don't want anything to do with that, who are definitely moving in the Spirit. And you have got that in ' – ', and... they have exported that problem a bit to ' – ' as well.

But erm, now 'do you see any resolution?' I think, you see in the Catholic Church has certain about this, because you know, if you've got a

strongly...there's certain protection in the Code of Canon Law, erm, you see, nobody can be required by Canon Law to join a particular thing. So, if you've got a prayer group somewhere, or community, they cannot be required to join some organisation. And there's a freedom here that provided in Canon Law.

Now sometimes bishops infringe this, don't understand this, and try to enforce something, or lay leaders try to get the bishop to...and erm, you know, but if there's an appeal to the Vatican about it, you know, they will lose.

Now question seven, 'How significant do you think the teaching of the Second Vatican Council has been in either providing the ground for interpreting charismatic experience, or in promoting it?'

Well, I think first of all CCR would have been impossible without Vatican II. The first thing is that it has ecumenical beginnings, because the charismatic movement did not begin in the Catholic Church, it was a movement that already existed, that came into the Catholic Church, and is the first example of such a movement. This would have been impossible without the Church's opening to ecumenism that happened at Vatican II. That's the first way in which it's... renewal would not have been possible, because, something coming from other Christians like this, would have been rejected.

It also prepared for the renewal in the teaching on charisms, in LG, 12. It also prepared for the renewal in its teaching on the laity, and grounding everything on the laity in baptism, because erm, you know, this document, or Pope Francis's *Evangelii gaudium*, this is strongly rooted in this, because he's talking about evangelisation is for all, not just for ordained or religious, and it's rooted in baptism. But this is the theology of LG and especially as it's developed in the chapter on the laity.

Er, I think also the encouragement of reading scripture that access to the Bible texts that ought to be available to all the faithful, this also was a key element from Vatican II, from Dei Verbum, on Divine Revelation, preparing for the renewal; I think those have been the main things from Vatican II that made it... that helped first of all made it possible for the CR, for this movement to be received in the Catholic Church, and secondly then, helped to were strong sort of elements that erm, for the development of the renewal, were like a theological foundation.

Erm, ...eight, 'Although recognised by the Church as a lay movement, CR has from its earliest days included priests and religious...., do you see the label

'lay movement' as helpful or as an impediment to the incorporation of CR into the wider Church?'

I don't think that it's an impediment. Erm, I mean, there's a number of movements that are treated as lay – it's not the only thing that's treated as a lay movement, that has priests in it. Erm, I think that there's an important point though is, that you see the Spirit...this thing from the beginning, if the Spirit is poured out on all the faithful in the same way...this is why in bapt...this relates to baptism in some way, because it's something that's common to all.

So, when the Sp... the basic gift in CR is not different for priests or religious from what it is for lay people.

Int: Hmmm.

John: Therefore this...it's like baptism, and erm, so I don't think that it's an impediment.

'Is the term lay movement helpful?' Well, it may be helpful, but I think the point is lay people playing a much bigger role in the life of the Church. This is something that has in many ways...it was beginning before the Council, but the Council gave a foundation for this in LG, and has encouraged it, and now I think Pope Francis is taking this decisively further. And so, I think that calling it a lay movem... the lay movements and the Pontifical Council for the Laity, having this...it relates to...it enables the serious contribution of lay people to be more widely recognised in the Church. And it helps to, it helps to sort of work against the clericalism that Pope Francis is deploring.

Erm, (pause) 'What difference do you think CR has made to the life of the Church or society...

Well, I think there's lots of ways in which the whole charismatic movement not just CCR, has ...if people look back, at the beginnings, there was a lot of hope that this the *real* fruit of the Council. This is going to transform the Church, and so on. So, when you look back, forty five years later, or something, you could be disappointed, and think, well, what...you know, it's still a small movement on the...really rather on the fringes, you say 'marginalised, not taken very seriously by the bishops', etc. OK.

Now, that's not true, say, in every country, by the way. It's taken more seriously in some countries by the bishops, especially in the other continents, where the movement is much bigger, erm, in most cases.

In Brazil it's taken seriously because it's an absolutely massive movement with millions of people in it.

Erm, the... I think... you see, in terms of music for example; a lot of songs...the Renewal has always produced a lot of...there's a creativity in the Spirit, so you get a lot of songs. Music coming out of the Renewal. Now, a lot of this has entered right in to regular parish life. And so you've... I can remember when I went round ... it was with a bishop...you know... they'd sing songs that were part of liturgy with the bishop that I knew came from charismatic sources. A lot of other people may not have known that they came from charismatic sources, and a lot of them are not Catholic. Now you get a lot of things come from Hillsong and also from Vineyard, or from... or you've got Graham Kendrick and things like this that are sung regularly in Catholic parishes!

Int: Yes...

John: Now... and they have a sort of 'uplift' , kind of thing, and I think this has an effect on this, even though people haven't got anything to do with CR, or might not want anything to do with it, there is an effect of this.

Another thing is the awareness of the Holy Spirit in Catholic life. I think there's been an increased awareness of the Holy Spirit. Now, the Renewal is not the only thing that's contributed to this. The renewed study of Scriptures has contributed to it. More contact with the Eastern Churches at least at a theological level. But Renewal has certainly contributed to it in a significant way, I think.

So, there's much more mention of the Holy Spirit also in Church documents, erm, you know, some, erm, I think that you know, I mean, it would be wrong to ignore this, and say there has been no effect. On the other hand, you know, how much has this changed...contributed to a profound renewal of people's lives? I am not sure that it has, ... but as you said yourself...

(PAUSE – End of First Recording)

Start of Second and Last Recording:

John: ...the most active people in evangelising. I mean, you see this in England with Dave Payne, Jenny Baker,

Int: Yes...

John: these sort of things that erm, there's a real...and Zion Community etc You know, and, there are... you know, the Renewal has been in the forefront of people of real evangelisation. A friend of mine in ' – ' told me, he was invited to a consultation – he is a Renewal leader – he was invited to a meeting with the Bishop responsible for the lay thing in ' – ', and they wanted to talk about the New Evangelisation and the bishop asked them what they were doing. And he said, to me afterwards, it was obvious that most of the other groups, and representatives of the movements, are not really doing anything new at all, or planning. What they were doing was re-labelling what they were already doing 'New Evangelisation'.

Int: Yes (laughs).

John: You see... but I think charismatics, they understand what new evangelisation... what New Evangelisation means. A lot of other people they're all using the word, because John Paul II and Benedict use it, 'New Evangelisation', but a lot of people don't even know what it means, really, in its depth. Because you know, it's to do with spreading the Church or something, or, er, so you know, this is what happens. People all start to talk about New Evangelisation, everything they're doing already gets re-labelled or re-interpreted in terms of New Evangelisation. But are they doing anything really new? and are they evangelising?

Well, maybe and maybe not, but the charismatics understand it because there's a natural evangelistic impulse that comes out of being baptised in the Spirit. So, erm, I think that you find that the Renewal people are very much to the forefront in New Evangelisation.

I went to a forum for the New Evangelisation in ' – ', and this was the most charismatic...it was organised by the archdiocese, and it was a very charismatic meeting because all the movements were represented there, but all the contributions that had impact were from charismatics. And, erm, and it was, it was remarkable.

But you see I think, erm... so I think this is, charismatics are contri... you see, another with this is, for years it's been noticed...well, in the United States a lot

of the people...the people active in the Renewal have decreased a lot in the English – in the Anglo Renewal...in ethnic groups its different. But in English speaking Renewal in the United States the numbers have gone down a lot.

But there are a lot of people who were in the Renewal, and whose faith was brought alive through the Renewal, who then went into certain kinds of ministry. And it seems that charismatics particularly went into things to do with spreading the faith, formation, erm, catechesis, this kind of thing, and things to do with worship.

Erm, and anyway, the...now, 'how would you see a charismatically renewed Church?'

Well, I think you know, you see Pope Francis...this is really a vision of a charismatically renewed Church –

Int: *Evangelii gaudium?*

John: Yes, because...now Francis is the first Pope who's really charismatic, in the Renewal sense. John Paul II was charismatic in a wider sense, and he was very supportive and open, and he appreciated the charismatic. Benedict encouraged the charismatic, I think, he didn't personally resonate with it so much. Er, but he didn't do anything to discourage it, and he encouraged it. And theologically he helped to deepen some things, but Francis is totally at home in it, and he is living this, and so I think the whole reception of the charismatic in the Church has taken a big upswing, with the election of Pope Francis.

But, I mean, a charismatically renewed Church, it means a Church that's living from the Holy Spirit. And it doesn't just mean a church where, you know, you've, you have regular prophecies or something, you know. Because the word 'charismatic', like the word prophetic as well, and so on. You've got gifts that are charisms, you've got one of the charisms being prophecy, but the prophetic is wider than prophecy, and the charismatic is wider than charisms.

So the charisms is being led by the Holy Spirit. In the same way, if you're led by the Holy Spirit, if you're living by the Holy Spirit your ministry will have a prophetic character, and it'll have a more visionary character. You know, it will inspire people, the idea that the Church is *going* somewhere. I think one of the problems of the Church – I mean, you see this in England, is that the people have no vision. You know, there's no sense that the Church is being *led*

anywhere. What you... the hope is that the vocations crisis... that things will improve, that there'll be more vocations, that lower Mass attendance will be reversed and so on. This is people's hope. But I mean that's not hope for a renewed Church. And in fact, those things are probably not going to happen *until* you get a renewed Church.

And, so I think erm, it means, erm, the er, it depends on what you mean there by 'charismatically renewed Church'. I mean, if you mean that the whole Church, that everyone is going to be behaving like charismatics used to behave, it doesn't necessarily mean that. It means this openness to the Holy Spirit and being led by the Holy Spirit. And I think Francis is showing us this all the time. And also he has spoken about the sort of men he wants to see as bishops. And this is people who are open to the Holy Spirit, people who are real pastors.

You know, he said, 'not managers or administrators', in other words, the...all the things that he says he's looking for in bishops are...are sort of men of the Spirit. And so I think there is a huge hope, but, you know, the Pope has also said recently when he was talking about these sort of bishops, 'how will we find such men?', he says, he knows that there is not a huge abundance of them!

But, I think the things about the practices of CR not being attractive to many Catholics is irrelevant. Well, the... I don't care about that. Pope Francis is really charismatic. OK? People, lots of people love him. You know, the people don't...and he's spontaneous, and, you know, flows; lots of gestures and so forth, OK. He has a freedom. Now, of course there are Catholics who are really worried about Francis, and fearful. And people who feel... people who...traditionalists and so on are I think lot of them are really uncomfortable with him and what he's doing.

But I think that under Francis, you know, charismatic...the sort of behaviour of charismatics becomes less weird.

Int: The 'fringe' identity becomes less of an issue?

John: Yes, well, and also, having this big Rinnovamento thing which all the ICCRS and the whole CR have been invited to in Rome, in the Olympic Stadium, in May. I think it's the last weekend in May...

Well, Pope Francis is going to it. Now, this is the first time a Pope has been at one of these sort of things. And I think that will be a very interesting thing, because this will make...this helps to bring it in from the side. Erm, but I think that there's already signs that Renewal is being taken more seriously in a number of places. The problem is that in England the Renewal is rather small, so, you know, it's more difficult to take seriously and that sort of thing. And also, how many erm, you see the Catholic Church in different countries there are a lot differences between the Catholic Church in different countries.

In Germany, Austria and this sort of world, very theological, very theological; the German world is very high on the intellectual thing, and not so strong spiritually. The French manage to combine theology more with spirituality, but, you know, you've got big differences; you've got Poland, and so on.

Now, in England, in the English speaking world, there's a lot of similarity throughout the whole English speaking world. The English theological...the English speaking Catholic world is not very theological. And so the Renewal leadership is not strong theologically. I think if... you know, there are far more people in some continental countries involved in the Renewal who are more competent theologically.

Erm, you know, because, Charles Whitehead, for example, Charles is a great man and has done a wonderful job; Charles is not a theologian, he's not theologically trained. Charles is a wise man, and so knows enough to avoid putting his foot in it! He knows how to... how to steer a course through things, but you see, I think, erm, the Renewal...for the Renewal to be making a contribution in different countries it probably needs some more people with more theological formation.

It's more difficult for the bishops to take it seriously if there's not a stronger theological element in the Renewal leadership.

Int: Yes.

John: Although, I think, like Charles lives in the diocese of Northampton, and, you know the... Charles has been on the Youth Council in the Diocese of Northampton. He's also, you know, I know the bishop asks Charles' advice and so on, and respects him, so, you know, you know Charles? there is influence like this.

But I think, erm, I am trying to think of some initiative I heard about... recently that... Oh, yes! There's a new thing being set up by the bishop of Plymouth, at Buckfast. Did you read about that?

Int: No, er, no.

John: Buckfast abbey; just in the last two months, the new bishop of Plymouth – well, he's agreed that the people who were leading at Maryvale have, they're setting up a sort of institute at Buckfast, for formation, and so on OK? And they're linking it to New Evangelisation. Now, you see, this is the kind of thing that, erm... Renewal, you know... I think they are sympathetic to Renewal, but they are not of the Renewal, erm.

And I think there's not enough theological... you see, if you start setting up a formation institute, you've got to have people with some sort of more formation, and so, anyway, this is....

But I think that the Renewal is becoming less on the fringe, but you see, the strength of the Renewal varies hugely from country to country. And erm, I think in Ireland it is pretty feeble. Malta is a place where there has been a lot of renewal for the size of the island,

Int: Yes...

John: And still is. Erm, the er...the Renewal in France is organised very differently, they don't have a NSC, they've had a commission of the Bishops' Conference, and this produces a whole different pattern, and it also means that the Renewal is taken more seriously, because things to do with the Renewal are automatically fed in some way into the episcopal conference. But then France is also the country where you've got several major communities originally.

You see, and that's another thing that different in England, there's no major communities, really, I mean, Chemin Neuf is just appearing on the scene more, but, the most... but England has produced a number of these small communities that have a certain influence, but are not sort of major players nationally. I mean, you've got Sion, you've got House of the Open Door, erm, you've got Cor Lumen Christi with Damian Stayne, you know, in Southport, you know, as so on. And I think erm, but this is a rather peculiarly English sort of phenomenon, I think... Because... some of these communities are rather unusual, like House of the Open Door –

Int: Yes...

John: Or even Cor Lumen Christi. Erm, none of these look likely to explode onto a much bigger level –

Int: No...

John: And erm, but they play a certain role, and so on; so there you are! So is there anything else...

Int: Well, perhaps as a final addition, so would you say that Pope Francis is a man that looks to see what the Father is doing?

John: Oh yes, I think so, yes, I think Pope Francis is really a man...no, I think he is really seeking the Lord on everything, and he really believes in the work in the Holy Spirit. You see I think that was true of Pope John XXIII, and John XXIII called the Council and gave complete freedom to the bishops, and this made Vatican II possible.

Francis has now called the Synod on the Pastoral Care of Families, and he's wanting...he's opening up a lot more to allow a lot more free discussion and he's trusting. Why does he do it? Because he believes the Holy Spirit will lead the Church and lead the bishops. You see? And erm, now, so... I would be full of hope with Francis...

End

Testimony 9 - Eamonn

Int: Erm, first of all, how many years have you been involved with CR?

Eamonn: Well, erm, one of my favourite questions when I was little was, people would say, 'Are you new to the Renewal?' You know? (laughs) But I can't say that now; probably 1979, so that would be thirty five years.

Int: Hmm. And do you have charismatic gifts? And if so, how would you say they are used?

Eamonn: Erm, charismatic gifts in the CR use of the word, I would say, yeah, I would say that I have got charismatic gifts. In the Pauline sense I would identify them as tongues, word of knowledge or knowledge, as understood in traditional charismatic terms, and erm,... the reason I make that distinction is I am not sure whether... well prophecy – I suppose, prophecy. Er, but other things that kick around in the, in the penumbra of it all, such as teaching, leadership etc, I would say that probably my strongest gift is the teaching gift. But I wouldn't necessarily say that would be erm, something that I didn't have before I got involved in CR. It might be something that I'm more aware of because of being involved in CR.

Int: Hmm. You mentioned something like charismatic gifts in the 'renewal' sense, in CR, so would you qualify those charismatic gifts in other senses as well then?

Eamonn: Well, the word charism, we talk of charismatic personality, we talk of, you know, that's in the common parlance. But since the first question was about being involved in CR, that itself is a culture, a Pentecostal culture in that sphere, I think that the understanding of the words 'charismatic gifts' are...is nuanced. It's got a particular dimension to it. So, one could talk of ' - - ' , that there's quite a few gifted teachers here, but they wouldn't all put their hand up to being members of CR. Whereas I would, and I would be happy to talk of teaching as a charism, er, and I'd be happy to talk of, erm, as that as something that's linked to the building up of God's people.

But I would have no problems with somebody saying, 'Well, I'm a gifted teacher, but I'm not, you know, I don't think it's from God.'

Int: Hmm... Could you say a little something about how you came into CR, you said that was thirty five years ago...

Eamonn: Yeah, 'Life in the Spirit Seminars' in my parish. I was on vacation from university, Easter vacation, and they were being done during Lent, and...

Int: And you were already a Catholic...

Eamonn: Yeah..

Int: So there was familiar Church teaching there, but there was something new in what the seminars were offering or explaining?

AT: Yeah, I... when I look back on it the biggest difference was witness. It was teaching which would be, erm, related to... the teachers tended to relate it to incidences or events in their lives, and that was the biggest difference between that and sermons that I had hitherto heard.

Int: And what difference did that make to you?

Eamonn: Erm, well, it made a difference to the teaching. Er, the...it was more that I... looking back on it, I wasn't a fan of the music, and I wasn't a fan of the expressive dimensions of praise, which looking back now, were pretty tame, compared to what I've seen in my days. But I think that the disarming side of it, teaching and the cups of tea were a disarming side of what could be thought to be quite a disconcerting experience. So, and what was... I remember that one of the talks was pretty boring, but it was precisely because it was more theoretical than the witnessy type of talks that had gone on before.

Int: Thank you, er, would you describe the work you do as ministry, and if so, what do you understand by that word 'ministry', and how does it relate it to your experience of charisms?

Eamonn: I think that's...the trouble is, er, 'O, Interviewer!' – (laughs) – But this is exactly what I'm discussing with my spiritual director at the minute, you know, the extent to which what I do is ministry and what I do is, not...and you know, the whole integration of prayer life, work life, love life, family life...the integration of all that is a constant task for everyone.

So, I suppose, the best way I could describe it would be, I see what I do as low octane ministry.

Int: Could you explain that a bit more?

Eamonn: Well, because having been a priest, I would describe that as high octane ministry. Er, and, when you're in formal ministry, for want of a better word, er, you...the example that comes to mind and it's a strange one, but it is, you can shop in a supermarket with a collar round your neck, and you can say to yourself, 'I am shopping in the supermarket, and I am witnessing.' Right? Er, but by and large, when I shop in the supermarket at the minute I don't think that I'm doing anything ministerial, I think that I'm just shopping in the supermarket like everybody else! (chuckles)

But I, I do know that erm, in forms of apostolic life, the sanctification of the day, or the consecration of the ordinary is more immediate and obvious, and one is more mindful of it than in other walks of life. I'm not say that's as it should be, I am saying that that is my experience of it.

Int: Hmm, OK, yeah. How would...so if you're saying you've got the low octane ministry, so, is that, erm, the channel, the way in which your experience of charism therefore is realised on a day to day?

Eamonn: Yeah, so, the erm... in my work life here, which is by and large has been managerial, but is more centrally, for want of a better word, academic and teacher/pupil or teacher/colleague oriented; I am...it will form part of my concerns, my prayer, etc. I will endeavour, in the proper sense, obviously, to go the extra mile for students, or to erm, to work with colleagues in a creative and faith... with a consciousness of faith.

The extent to which I would use charismatic gifts, such as praying in tongues, or word of knowledge, or anything like that, on a day to day basis would be, er, never explicit, almost never explicitly. But would I use prayer, insights into prayer to try to get the best out of students, or to try and pilot my way through a difficult moment? Yes, I would try to do that. And, erm, the (pause) the way in which...you know, I have felt God has used me in this place, has been erm, to some extent prophetic, but not necessarily in the prayer meeting kind of way, er, but more in the kind of ability to be the lone voice, to be reading a situation hopefully with the guidance of the Holy Spirit. I would see myself as having done that on several occasions. It wouldn't be seen as the fruit of a prayer meeting, but it would probably be the fruit of prayer. Erm, so in that sense, erm, yeah, the charisms at work are important to me, but they are not necessarily important to the people who work with me.

You know, it's kind of my angle...the charisms that inform my angle on things don't necessarily inform erm... they're not necessarily the er, the things that other people see, they would just see a character operating in a given way.

Int: Hmm, thank you. Erm, how would you describe charismatic experience?

Eamonn: How would I describe charismatic experience? Well, I would characterise CR and the Pentecostal movement as a whole as a joyful rediscovery of the erm, the intimacy of God, and the power of God working in our lives. With all the mystery that that entails, you know. Not everybody was healed, with Jesus walking round, and not everybody's healed at the prayer meeting, and not everybody gets the gift that you want them to get, or whatever, or you don't get the gift! You know...(laughs)!

It's...it's the discovery of a renewal, if you like, of, of baptismal truths, of Christian truths in a somewhat experiential way, but I mean, I...but that can be slightly exaggerated, because, you know, given that God does work with our temperament, so, erm,...I remember being in Rome where one of the most legendary charismatic figures out there was Francis Sullivan, who was speaking in a monotone, very dry, but he was the leader of the prayer group, but the same prayer group had Bob Faricy, Fr Bob was Jesuit, but they were two different temperaments, two different sets of gifts, two different sorts of things they were bringing to the table.

So when I say, 'experiential', it doesn't mean to say that it's all, you know, it's necessarily going to have banners and balloons on it, but it's, erm... CR I would say is, er, it gives expression to some of that, and erm...That's at the heart of it, it's the Galatians thing, 'it's the Spirit within us that cries out, 'Abba, Father!'" and, erm, it's the Spirit of Christ Jesus within us that cries out, Abba, Father; and that's what I'd describe it as.

Int: Mmm. The next question, I think you have covered, pretty much, in what you've said about about your experience of charisms in your everyday, but I'll read the question, if want to add anything to it, please do:

You were actively involved in a lay community for many years, have served in pastoral ministry and have worked for some years as an academic. Could you describe how these contexts have shaped your experience of charisms personally, and in practice?

Eamonn: Er... could you read that question again? (laughs) That's quite a long question!

Int: Yeah! Just sort of re-capping the different contexts of your life, erm, in community, pastoral ministry and academic, could you describe how these contexts have shaped your experience of charisms personally and in practice? And of course, you can bring your personal, family context as well if you wish.

Eamonn: Yeah, I think context is massively important, massively important for er, the exercise of the gifts, as it was for Jesus, you know, it seems to me, that within a community that expected little of him he was less charismatic than he was elsewhere. And ultimately, in a given context where he became, let's say, for want of a...with a, a massive generalisation, when he became a political and religious threat they were not reading him as a charismatic person at all, they were regarding him as a bloody trouble-maker! So...

So, (laughs) I do think that context and charismatic understanding are absolutely, er, you know, key to the exercise of the charisms and understanding of them and reception of them. So, that's a garbled way of saying that in my life, I have, erm, very much, if you like, enjoyed and revelled in the different ways that charisms can be expressed or I've experienced them in those different contexts. And, erm a charismatic retreat is very different to Tuesday afternoon in the academic board, or the different ways that you can experience CR.

I think that one of the interesting lived dilemmas of certainly anybody working within a Catholic framework and CR, is that it is very rare for Sunday eucharist to be understood or accepted or experienced in charismatic terms. And whereas once upon a time, er, that would kind of frustrate me, I don't mind it so much now. Because I think our understanding what Sunday eucharist is, erm, Mass, it, you know, it's probably more driven by culture than we would like to admit. You know?

So, er, a Mass in Johannesburg, among the black community would be different from a Mass in Johannesburg among the white community. And likewise, I could imagine that a Mass in Nunhead in London, with a big, strong Filipino or Afro-Caribbean community is going to feel slightly different from St George's cathedral in the same diocese, you know. So... likewise, in expressing an experience of the charisms I erm, that's, that's been fascinating.

Guys who are full-time charismatics, and I think this is interesting, you know, if you are a full-time charismatic it's a different level again, and you almost have like a different, you almost have a different framework of community around you, you know, whether it's Briege McKenna or Damian Stayne or whoever it might be, they're different frameworks that people put in place in order to sustain the different lived-out charismatic lifestyles.

And I think it's part of the colour of what the Spirit has been trying to do, but it does not... none of it surprises me... there's almost no way of living with it. For example, Bob Faricy... I remember Bob Faricy saying years and years ago that he enjoyed, that he needed the lecturing and the ordinariness of marking essays to sort of counterbalance the... the possibilities in full-time charismatic ministries which is, is to end up in a whirligig of something that risks not being rooted. It's, it's difficult for a missionary, a full-time missionary, to find the right balance, it seems to me, between his or her apostolate and her own or his rootedness.

And so I do... I've seen that, as well, that even the most high-octane charismatic mission work does need to have some kind of down-time ordinariness to... I think that is wise, erm...

Here at - - , I've been here ten years and last year was the first time that we began a charismatic prayer group here, which interests me. I don't know why that is. Er, it's been partly to do with the chaplaincy spirituality here, etc etc.

Int: Is that something that you're involved with or not?

Eamonn: Yes, I'm involved...but it interests me... I'm slightly curious as to noticing that, you know, it was partly from student requests, you know, but I'm, I'm intrigued as to the timing of that. I find that much easier to be involved in, since I am not as managerial as I once was, so well, I think that's my own... sort of... I am just curious about that rather than...

Int: So you have then some freedom to enter in and separate yourself from...

Eamonn: Yeah, yeah, I think so, yeah. You know, if it's not down to me as to whether somebody is on the course or not, then... I'm less bothered (laughs). I can be less bothered about what else is going on, really.

Int: OK. The next question is taking a quote from the ICCRS little book that came out last year, er, on baptism in the Holy Spirit. It's an attempt to get some sort of theology of baptism in the Holy Spirit, I think, and I quote, 'As an

organised movement with its own structures and patterns of initiation and formation, the CR is one movement ecclesial movement among many... but baptism in the Holy Spirit is for all the baptised insofar as it is coming alive of sacramental baptism and confirmation.' How do you see the tensions arising from this reality being played out within the Church, local or universal, and do you see any resolution? So, this tension between a certain exclusivity of baptism in the Holy Spirit, and yet its application, or potential application is universal. It's not presented as 'this is only for a few', but 'this is here for all.'

Eamonn: Erm, its... I don't really see it as a big tension, because it's analogous to the gift of the Gospel itself. You know, the Gospel is for everyone, but not everyone's hearing it, or listening to it or bothered about it. So, the same with the baptism in the Holy Spirit. I don't... it's mainly identified with people involved in CR, but I don't see... but I don't know anybody in CR who doesn't want everybody to be baptised in the Holy Spirit. So, I don't... CR doesn't see it as an exclusive gift...

Int: No, exactly.

Eamonn: So people who are involved in CR may see as an exclusive gift, but that's their problem, because it's not an exclusive gift, so... I suppose, I don't, I don't accept the question, or rather, I understand the perception behind the original statement, 'How do you resolve these tensions?' well...

Int: But even if, if from those who have not received, perhaps there is also a resentment that they could be perceived... and it's an expectation that they should. You, you're a 'lesser Christian' for not having received the baptism in the Holy Spirit; you've only got the sev... you know, the sacraments.

Eamonn: I actually, I suppose this is where... I would... there's part of me that wants to say that I don't believe that baptism in the Holy Spirit makes any difference whatsoever...

Int: Hmmm.

Eamonn: I don't see better moral behaviour among charismatics than I see among er, non-charismatics, for want of a better word. People who've experienced the baptism in the Holy Spirit have, in my mind, received a particular blessing from God. I think it is a blessing, I don't think it's a... I don't think that its anything more than that.

It's... it just... it clearly isn't the case that people after being baptised in the Holy Spirit don't sin. I mean, it's clearly not the case that people who are baptised into the Catholic Church don't sin. Otherwise, there would be less crime in Italy than there is in... in Sweden. But that's not true. So, in other words, when we talk about these things, erm, it's almost what... what are we saying has happened that either people might be jealous about, might want or not want or not be keen on or feel they don't need or et cetera.

Do I understand that theology of baptism in the Holy Spirit as articulated in your question? Of course I do. It seems to me to make perfect sense, that erm, in a moment of prayer, in a moment of grace, and that's what it is, a gift... a moment of the gift of God's love, er, people might become aware or more aware or fleetingly aware or aware for the rest of their life of their God-belonging, of their dignity as children of the Father, their understanding of Jesus as Saviour and Lord, and the sense, as I say, even if it's for one moment or for a lifetime, of the power of the Spirit. If that's what we call baptism of the Holy Spirit, I'm all for it, I'd like everybody and the plants to have that.

Does it take away the challenge of living the Christian life? No, because it's a gift of God to the person, and what happens is, and it's the dilemma Paul confronts all the time in his letters, is, in receiving a grace from God we somehow think that makes us special. It doesn't; it makes God special. It... God's special, and we're just caught up in that blessing. And we can choose to stay in that blessing or we can choose not to.

Erm, it's a different... Paul's problem is that we turn everything into key performance indicators, and if the baptism in the Holy Spirit becomes a key performance indicator on the validity or otherwise of somebody's Christianity, whow! Schoolboy error, it's a category mistake. So that's why I find the question... I understand where the questions coming from, but it's the smug side of CR which, you know, I have to go from my own personal experience, in being a charismatic idiot, that I would have to repudiate that (laughs) that understanding of the baptism in the Holy Spirit, because God loves me, and I'm an idiot!

That's the way I would sum it up (both laugh); that God loves me, and that I'm an idiot, and that I still am an idiot. That doesn't change. God's love doesn't change, but our awareness of where we stand in relation to the loving Father, that can vary from day to day, just as any relationship can.

Int: Thank you!

Eamonn: That was long-winded, wasn't it! You got more than you bargained for there! (laughs)

Int: How significant do you think the teaching of the Second Vatican Council has been in either providing the ground for interpreting charismatic experience or promoting it?

Eamonn: I think, you know is it O'Donnell, is it? Christian O'Donnell. Who is the great historian of...

Int: Erm, there's Edward O'Connell, there's, oh, Kilian O'Donnell...

Eamonn: There's a Carmelite guy who's done a lot of work on – sorry, I've forgotten your name. Anyway, I am not a Church historian, and I don't... I mean I'm not... I'll accept, I'm happy to accept that people's suggestion that the Catholic Church wasn't a flexible enough wineskin to...to cope with Pentecostalism, until Vatican II's if you like, re – you know, renewed for want of a better word, pastoral purview of the Church and the way it did its business; its business being the salvation of souls.

And, so, I am more than happy as a fan of Vatican II and as a fan of CR, and as a fan of Cardinal Suenens and various other people who have made that connection. It is a connection that doesn't trouble me at all, it's fine by me, I, er, on the other hand would want to tip the hat to worldwide Pentecostalism, Azuza Street, David du Plessis and that kind of, you know, Assemblies of God and Elim Pentecostals and some of the things they were getting up to, and the holy rollers from previous years and various saints who were, you know, charismatic to me, so that, that I wouldn't want to write off the non-Catholic charismatic work and the instances of CR that have taken place within the broad span of Church history.

But I can see how it fits well. And Paul VI certainly was encouraging of it, er, at a key moment, and so, yeah, I am happy enough with that.

Int: Hmm.

Eamonn: But I wouldn't...yeah, I am happy enough with that.

Int: Erm, although recognised by the Church as a lay movement, now given the oversight of the Pontifical Council for the Laity, the CR has from its earliest days included priests and religious. Do you see the label 'lay movement' as

helpful, or an impediment to the incorporation of CR into the wider Church, or neither?

Eamonn: Hmmm. It doesn't offend me for it to be called a lay movement. Er, I think that it's significant that in my erm, reading of the early movement...of the early history of the movement in the Catholic Church it was students of Duquesne University. I think that says something about leadership, er, how young is charismatic leadership these days?

Er, I think it says something about creativity. But I don't... since I really don't like sharp distinctions between the people of God, I wouldn't want priests to feel excluded or overly included, er, religious likewise, erm, and a nun shouldn't necessarily be in charge of the prayer meeting. I don't, you know... I think all of these things are just part of the miracle of the people of God; that's probably what I would be happy with.

I quite like it being described as an ecclesial movement, or an ecclesial piety, a current of spirituality within Catholicism, those things all do it for me.

Int: Hmm.

Eamonn: Better than it being described as a...

Int: Mmm, thank you. Er, what difference do you think charismatic experience through CR or charismatic experience in any other way or form, has made to the life of the Church or society in this country?

Eamonn: In this country? Er,

[brief interruption]

Eamonn: Erm, now, where were we? Look, I think that CR...er, one of the funniest dissertation proposals that was ever put to me was, erm, 'For my 10,000 word dissertation I want to study the work of the Holy Spirit in the South West of England.' And I did say, well, I think we might have a bit of a problem with sort of taming this topic! (laughs) The work of the Holy Spirit through the CR is ongoing, it's in places and gone down capillaries we'll never, ever be able to trace.

You know, I even think of, he's in my mind, so I'll mention it, someone like Ian Hislop, the well-known satirist who had a had a charismatic experience when he was at his...in his school days, which he has certainly written about in the past as I think, part of his story and who he is. And we don't know how that

therefore comes out in the work that people do. So, in its broadest sense, we'll never know, but I would say, a massive force for good.

Within the Church, I think its... at one level it's been as simple as, erm, warming, you know, coming against what one priest used to call fish-finger religion, that, you know, the religious experience is frigid, or its desiccated or its only formalised, and holiness can only be expressed in high-pitched voices and Latin chants. None of which I am against, you know, I like my Latin chants and incense, et cetera.

So, in terms of... it's had an effect on piety, it's had an effect on lives, life choices, er, difficult to put metrics on it or calibrate it.

I think that the, erm... I personally did not experience hostility towards CR in ministry formation. But others did; others certainly did, er, and in the eighties I would say that a lot of people who were involved in CR informed by that, and I use that term advisedly, 'tried their vocation.' While some might say, well, their vocations weren't deeply rooted, and that's why they left, I would also say, (laughs) the wineskin in which they were trying to express their piety was not necessarily fit for purpose, or fit for the purpose of harnessing some of that energy, some of that goodwill, some of that dedication.

So, I think it has been a mixed story, er, I look at the bishops' bench, yet some of them have had charismatic experiences, Kevin Macdonald being the obvious one... But I want the people on the bishops' bench to have their charism of churchmanship as much as I want them to be able to sing in tongues. And I need to say that, that I am not (laughs) you know, just because someone goes to a prayer meeting it doesn't mean that they're a good bishop!

And I can see where Pauls coming from when he says, 'I've got more charismatic gifts than all of you' but if you are not doing some of the basics right, you know, it makes no odds. And I have... I'd like to think that I don't erm... the Holy Spirit working in the Church, and the way that the Holy Spirit through the CR has blessed people, I think has been... well, it's certainly been the single most wonderful thing in my life! Er, you know, the love of my parents and the experience of faith in CR, you know, they are the two big things, everything else has been an outworking of that, so I don't... er, for me, it's been the pearl of great price.

For those who... you know, people slip out of participation in it, but again, I, I've... I'm less critical of that than I used to be, insofar as I think that the, er,

the way in which people...it's a bit like the way the...in a garden the flowers are different. You know, you can plant a whole set of roses, and nobody's gonna... but I think the way in which the Spirit bears fruit is, is in diverse ways. And if someone has given up on prayer meetings because they really can't stand them singing, 'Shine, Jesus Shine', or 'Bind us Together' for the umpteenth time, or they even...or trying adopt uncritical adaptation of you know, Southern Baptist Choruses, just do my head in. You know, if people don't go to things because, because of some of those dimensions of it, then I understand that too.

I think it's been a great thing, and it still is a great thing. I, erm, you know, if you popped up at Youth 2000 or New Dawn or Celebrate or it's...let me say like this, the fact that CR at the minute seems to trade on peak experiences I think is being true to its nature. Because if, if it partly was supported in its early days by Cursillo and the idea of er, little retreats, I think little retreats and experiences of God like that, 'come away', 'come and see'...to retain its lustre there has to be some element of rarity value, so I don't really... I am less bothered that maybe once upon a time there were twenty six weekly prayer meetings in London, I don't know... I used to go to four a week when I was a student, so there was plenty of choice!

Er, but it wouldn't worry me that if I crossed London there were only ten weekly prayer meetings, but six events of the year that really fired people, that would be fine by me.

Int: Hmm OK, thank you...

Eamonn: Brackets – just a bit of information for you, the... in terms of church practice on a Sunday now it's now almost equal, Anglican, Catholic and charismatic.

Int: Er...

Eamonn: Church attendance across the country.

Int: When you say charismatic are you talking about the Pentecostal churches?...

Eamonn: Pentecostal, but also evangelical...

Int: OK, so at the moment in this country, all three, percentage wise of their... is that numbers across the board, or percentage wise according to their groups...

Eamonn: Numbers across the board. So if you want: the charismatic church in England, is as big as the Church of England. The charismatic church in England is as big as the Church of England, in terms of attendance...

Int: Is that a Peter Brierley stat?

Eamonn: It's an RE stat.

Int: OK.

Eamonn: It's come out of RE research.

Int: OK.

Eamonn: And the background of kids that...

Int: Thank you. Er, the goal of CR is for a charismatically renewed Church, how would you see a charismatically renewed Church? Its key features, practices, structures? Do you think this is likely to happen soon or in the distant future?

Eamonn: A charismatically renewed Church?... I think it *is* a charismatically renewed Church. You know what I mean, I think that the fact that the CR is *in* the Church means that the Church is a charismatically renewed Church. What I am less convinced about is... what's the word I am looking for?... I am less convinced that er, I remember a priest giving a picture, saying, I am going to...summer vacation, I am going to one of these charismatic parishes in the States. And you know, there, if they need a word they go to the prophet, and you know, they've got teachers who have got the gift of teaching and the parish is governed by the charisms, you know?

Int: Hmm.

Eamonn: And, I can't wait to go to this parish, and er, now, for whatever reason, a couple of years down the line, that priest died, was it from suicide? or from a stupor of disorientation which meant that he fell out of that particular window at that particular place, but what we do know is that he was in rehab.

And I do think that the religious mind is a perfectionistic mind – often. And it has a drive for ideals and, a well-oiled imagination, and I can relate to all those

things, I can relate to *all* those things. But we worship an incarnate Lord; with all the messiness of what it is to be human. And our Church is an incarnate Church, and my colleague described it as, sort of, you know, the *sacramentum mundi*, the sacrament of the world, or the herald of God's love,...whatever, but, you know, his description of it as a dysfunctional family is equally appropriate.

So, imagining a renewed Church, for me is imagining a Church more conscious of it being blessed... that humanity is blessed by God.

Int: Hmm.

Eamonn: And, as I say, I can't think... maybe I've just let go of it, I don't know...I don't imagine it as in a picture of homogeneity that , you know, Youth 2000 will end up looking the same as Opus Dei, or whatever. I see the colour of human culture and human expression and the love for God as being very diverse, and so imagining a renewed Church is yeah, I would love to imagine a happier Church! (laughs) a church, er, that's more joyful, and maybe, I would say that maybe joy is the one thing that I would say is a hallmark of the Holy Spirit, you know, like in Acts 2.

If, if the first sermon by the first Pope is 'we're not happy because we're drunk.' Then happiness is clearly the hallmark; inebriation is a second issue. And I think that a Church more aware of God's, you know, the joy of being bathed in God's merciful love, that would be what I'd imagine ...and I wouldn't...I'm not too worried about er, the liturgical expression of that or, the - you know, I say this as a fan – Charles Whitehead being in charge of the Pontifical Council for the Laity. I don't think it needs... you know, Papa Bergoglio is clearly by his sense of joy, communicating something that the world can relate to, and whilst also being a fan of the seriousness of Benedict or, the great charisma of JP II, you see something very relatable there in Francis. And in that sense, it's a renewal of the Church.

There's something about religious seriousness that is pathological. And its... I am as guilty as anybody, but it was self-righteousness was the thing that used to brass Jesus off most, and whether that is charismatic righteousness, 'Oh, you're not a real Christian, you're not baptised in the Holy Spirit', which I have heard myself say several times, especially when I was young, erm, you've got to lose that, got to lose that.

You know, you can't be blessed by God and say, 'I'm great! I've been blessed by God!' Nah! (laughs) No, no; you missed the point, mate, you so missed the point! Maybe you needed it more than him, because he's nicer than you! (laughs)

So, a renewed Church is a humble Church.

Int: Hmm er, and finally, some of the practices of CR are not attractive to many Catholics, er, for example, praying in tongues publicly, raising hands in worship, styles of music used to lead praise, to name a few. Could you imagine CR changing some of these features? Do you think it should?

Eamonn: Er, absolutely not. Praise is erm, praise is its most obvious identifier. But it's astonishing how, you know, the erm, religious mind, there has to be some control of that. The CR has its own liturgy; it has its own... er, it falls into patterns which are predictable as any other form of liturgy, it's just that they're not... just like Gospel choirs in America have a style, or the set...the wonderful settler music of, of the Southern United States has its own cadences, CR has its own style of worship...

I actually think that... and I don't know the story of this... I would be interested to, to look at the actual music used, you know, the theology of the songs used in CR because actually I don't think a lot of it is Catholic. You know, I think it's one of its weaknesses. As the generation of Damian Lundy, Gerard Markland and all that lot have gone on, er, what CR people sing at the minute is not Catholic; it's not in the Catholic tradition and...

Int: Stylistically or theologically?

Eamonn: Both. So, if you are going to make me chant something, you know, incessantly, I'd rather do a Taize chant. You know? I don't... I think God is distant, I think God is Old Testament, and I think it's, erm...towards third person stuff – it's either...it's just not...

Int: Sorry, when you say, you think that through these songs God is presented as distant, as Old Testament?

Eamonn: Yeah, I think a lot of it is...is unreconstructed Protestant unworthiness, rather than reconciled sinner, er, helplessly damaged Catholic intimacy (laughs).

I just don't think it's got the timbre, it's thin... maybe I'm saying that because I, you know, I'm interested in music, and mainly it's because I'm...yeah, it would probably be the one thing er, it would probably be the, erm, in terms of spirituality I suppose, it would be the biggest barrier between some of the community I come from and participation in big arm waving events. In my mind, every ' – ' [names community] is happier at Mass on Sunday than at Mass at Celebrate, because they don't see themselves in the music, they don't hear themselves in the music. By and large: that's a massive generalisation, erm, absence, of anything properly...very few Eucharistic songs, er, yeah, that's an issue. How did we get on to this?

Int: We were just saying about the typical practices...

Eamonn: Ah, yeah, typical practices, yeah, typical style!

Int: Why do you think the ' – ' haven't made a bigger impact, into say, the charismatic compendium, as it were of resources? Because, they're very catchy tunes, very attractive.

Eamonn: Er, completely, selfish, idiosyncratic, arrogant people.

Int: Both sides? One side...?

Eamonn: No, the ' – ' (both laugh). Who've unfortunately got a massive, 'Well, we don't care!' It's been a strange combination of....look, I heard just the other day, a couple of ' – ' youngsters who were working with a group on a retreat, erm. They came back saying that they'd loved it, but... and then they recounted certain things that I think are fairly, like, standard arm-waver's practice, you know, and I just, I laughed, because they were talking about stuff like this – 'Oh, the committee has to vet the prophecies before they're read out! Oh, my God! What's all that about?'

And, you know, and I was thinking that exactly twenty five years ago that was exactly the kind of thing that people would come back from going to some big do somewhere, in Dublin and saying, 'Charlie! the singing was shite, they vetted the prophecies, and they bloody, er, people in charge, the prayer ministry were forever looking for demons!' (laughs) 'They're nutters!' You know, and meanwhile we were walking around in [colourful] jackets, you know, and, and waving joy flags and things, and we're normal! (laughs)

So, you know, I don't... but getting back to do I think that CR should change its desire to praise, er, in vivid expression? Please God, no! I think that would

be disastrous. Should we, you know, review the repertoire every now and then? Please.

Because people wonder why they get fed up with songs so quickly, it's because you sing them more often. You know, there are seven hundred hymns in the 'Celebration' hymnal, or whatever it is, that thing we use at Mass, that green... which is full of – by the way, just to even it up a bit – of joyless, miserable, contrived liturgical compositions from between the eighties and nineties from places like the St Thomas More Centre, or... I think they've had a merriment bypass of some kind, or whatever is in the water made them addicted to modular changes in the key that is evidence of unhappy souls, really, and, you know, impossible to sing in a congregation.

So I don't.... I think er, I'm anti the crotchet police as well, I can't stand them either. And if the CR is anything of a counterweight to you know... there are people in this country who think that, you know, because of the recent liturgical changes, the major triumph of it has been to ban the 'clap-clap Gloria'. And I say, well, you go and do that, because I am happy to write a Latin clap-clap Gloria, which will meet every liturgical stipulation, just to annoy you!

Because I just think that people close down on the freedom of worship at their peril; it will just come out in different churches. You know, people will just go to different churches to express their joy.

Int: So, ' – ' praise and worship is another er, element of expression, of charismatic expression and part of the renewal picture within the Catholic Church?

Eamonn: Yeah, absolutely. And it has to be happy er, yeah, it has to be... is a good thing in itself. It doesn't have to be successful. It doesn't have to be taken on by... er, you know, if I was ever going to be a Moslem, I would want to join the whirling dervishes, but clearly not every Moslem is a whirling dervish! You know.

I am all for that. But I think that those er, that bursting forth of song was for me a classic sign of the Spirit, which you saw in every, you know, all the communities, whether in this country or abroad. You know, the fantastic songs that came out of the American CR; just wonderful. I'm a massive fan of it, you know, what I am not a massive fan of is erm, adopting...erm, what I can only describe as 'thinner traditions'. They just don't do it for me.

For God's sake, don't stop singing. Iona, for example, Iona.., lovely... you know, again, not my cup of tea, but, a movement finding songs to sing. Neocatechumenate – bloody hell, everything starts in E minor, I admit, Kiko must have had... his fingers must have got stuck on E minor, but I understand how a movement has accompaniment, it's almost like a, we have music to accompany our life's symphony. That's fine by me. That should be the case.

Int: Thank you very much.

END.